Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah

Al-Ra'd

Revealed in Makkah

بِسْمِ اللّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

المر تِلْكَ آيَـتُ الْكِتَـبِ وَالَّذِى أُنزِلَ إِلَيْكَ مِن رَّبِّكَ الْحَقُّ وَلَـكِنَّ أَكْثَرَ النَّاسِ لاَ يُؤْمِنُونَ

13:1 Alif Lam-Mim Ra.

These are the verses of the Book (the Qur'an), and that which has been revealed unto you from your Lord is the truth, but most men believe not.

The Qur'an is Allah's Kalam (Speech)

Allah said:

المر...

Alif Lam-Mim Ra

We talked before, in the beginning of Surah **Al-Baqarah** about the meaning of the letters that appear in the beginnings of some Surahs in the Qur'an.

We stated that every Surah that starts with separate letters, affirms that the Qur'an is miraculous and is an evidence that it is a revelation from Allah, and that there is no doubt or denying in this fact. This is why Allah said next,

... تِلْكَ آيَاتُ الْكِتَابِ ...

These are the verses of the Book,

> the Qur'an, which Allah described afterwards,

... وَالَّذِيَ أُنزِلَ إِلَيْكَ ...

and that which has been revealed unto you, (O Muhammad),

... مِن رَّبِّكَ الْحَقُّ ...

from your Lord is the truth,

Allah said next,

... وَلَـكِنَّ أَكْثَرَ النَّاسِ لاَ يُؤْمِنُونَ (١)

but most men believe not.

just as He said in another **Ayah**,

وَمَآ أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ

> And most of mankind will not believe even if you desire it eagerly. (12:103)
>
> Allah declares that even after this clear, plain and unequivocal explanation (the Qur'an), most men will still not believe, due to their rebellion, stubbornness and hypocrisy.

اللَّهُ الَّذِى رَفَعَ السَّمَـوَتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ اسْتَوَى عَلَى الْعَرْشِ

13:2 Allah is He Who raised the heavens without any pillars that you can see. Then, He rose above (Istawa) the `Arsh (Throne).

وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِى لأَجَلٍ مُّسَمًّـى

He has subjected the sun and the moon, each running (its course) for a term appointed.

يُدَبِّرُ الاٌّمْرَ يُفَصِّلُ الآيَـتِ لَعَلَّكُمْ بِلِقَآءِ رَبِّكُمْ تُوقِنُونَ

He manages and regulates all affairs; He explains the Ayat in detail, that you may believe with certainty in the meeting with your Lord.

Clarifying Allah's Perfect Ability

Allah tells;

اللّهُ الَّذِي رَفَعَ السَّمَاوَاتِ ...

Allah is He Who raised the heavens,

Allah mentions His perfect ability and infinite authority, since it is He Who has raised the heavens without pillars by His permission and order. He, by His leave, order and power, has elevated the heavens high above the earth, distant and far away from reach. The heaven nearest to the present world encompasses the earth from all directions, and is also high above it from every direction.

The distance between the first heaven and the earth is five hundred years from every direction, and its thickness is also five hundred years.

The second heaven surrounds the first heaven from every direction, encompassing everything that the latter

carries, with a thickness also of five hundred years and a distance between them of five hundred years. The same is also true about the third, the fourth, the fifth, the sixth and the seventh heavens.

Allah said,

اللَّهُ الَّذِى خَلَقَ سَبْعَ سَمَـوَتٍ وَمِنَ الاٌّرْضِ مِثْلَهُنَّ

> It is Allah who has created seven heavens and of the earth the like thereof. (65:12)

Allah said next,

... بِغَيْرِ عَمَدٍ تَرَوْنَهَا ...

..without any pillars that you can see.

> meaning, `there are pillars, but you cannot see them,'
>
> according to Ibn Abbas, Mujahid, Al-Hasan, Qatadah, and several other scholars.

Iyas bin Mu`awiyah said,

> "The heaven is like a dome over the earth,''
>
> meaning, without pillars.
>
> Similar was reported from Qatadah, and this meaning is better for this part of the **Ayah**, especially since Allah said in another **Ayah**,

وَيُمْسِكُ السَّمَآءَ أَن تَقَعَ عَلَى الاٌّرْضِ إِلاَّ بِإِذْنِهِ

> He withholds the heaven from falling on the earth except by His permission. (22:65)

> Therefore, Allah's statement, **تَرَوْنَهَا** (...that you can see), affirms that there are no pillars. Rather, the heaven is elevated (above the earth) without pillars, as you see.
>
> This meaning best affirms Allah's ability and power.

Al-Istawa', Rising above the Throne

Allah said next,

... ثُمَّ اسْتَوَى عَلَى الْعَرْشِ ...

Then, He rose above (**Istawa**) the Throne.

We explained the meaning of the **Istawa'** in Surah **Al-A`raf** (7:54), and stated that it should be accepted as it is without altering, equating, annulling its meaning, or attempts to explain its true nature. Allah is glorified and praised from all that they attribute to Him.

Allah subjected the Sun and the Moon to rotate continuously

Allah said,

... وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لأَجَلٍ مُّسَمًّى ...

He has subjected the sun and the moon, each running (its course) for a term appointed.

It was said that the sun and the moon continue their course until they cease doing so upon the commencement of the Final Hour, as Allah stated,

وَالشَّمْسُ تَجْرِى لِمُسْتَقَرٍّ لَّهَا

And the sun runs on its fixed course for a term (appointed). (36:38)

It was also said that the meaning is:

until they settle under the Throne of Allah after passing the other side of the earth. So when they, and the rest of the planetary bodies reach there, they are at the furthest distance from the Throne. Because according to the correct view, which the texts prove, it is shaped like a dome, under which is all of the creation. It is not circular like the celestial bodies, because it has pillars by which it is carried. This fact is clear to those who correctly understand the **Ayat** and authentic

Hadiths. All the (praise is due to) Allah and all the favors are from Him.

Allah mentioned the sun and the moon here because they are among the brightest seven heavenly objects. Therefore, if Allah subjected these to His power, then it is clear that He has also subjected all other heavenly objects.

... يُدَبِّرُ الأَمْرَ ...

He manages and regulates all affairs;

Allah said in other **Ayat**,

لاَ تَسْجُدُواْ لِلشَّمْسِ وَلاَ لِلْقَمَرِ وَاسْجُدُواْ لِلَّهِ الَّذِى خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ

Prostrate yourselves not to the sun nor to the moon, but prostrate yourselves to Allah Who created them, if you (really) worship Him. (41:37)

and,

وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَتٍ بِأَمْرِهِ أَلاَ لَهُ الْخَلْقُ وَالاٌّمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَـلَمِينَ

And (He created) the sun, the moon, the stars subjected to His command. Surely, His is the creation and commandment. Blessed is Allah, the Lord of all that exists! (7:54)

Allah's statement next,

... يُفَصِّلُ الآيَاتِ لَعَلَّكُم بِلِقَاء رَبِّكُمْ تُوقِنُونَ (٢)

He explains the **Ayat** in detail, that you may believe with certainty in the Meeting with your Lord.

means, He explains the signs and clear evidences that testify that there is no deity worthy of worship except Him. These evidences prove that He will resurrect creation if He wills, just as He started it.

وَهُوَ الَّذِى مَدَّ الاٌّرْضَ وَجَعَلَ فِيهَا رَوَاسِىَ وَأَنْهَـراً

13:3 And it is He Who spread out the earth, and placed therein firm mountains and rivers

وَمِن كُلِّ الثَّمَرَتِ جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ

and of every kind of fruit. He made Zawjayn Ithnayn (two in pairs).

يُغْشِى الَّيْلَ النَّهَارَ

He brings the night as a cover over the day.

إِنَّ فِى ذَلِكَ لاّيَـتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

Verily, in these things, there are Ayat (signs) for people who reflect.

وَفِى الاٌّرْضِ قِطَعٌ مُّتَجَـوِرَتٌ وَجَنَّـتٌ مِّنْ أَعْنَـبٍ وَزَرْعٌ وَنَخِيلٌ صِنْوَنٌ وَغَيْرُ صِنْوَنٍ يُسْقَى بِمَآءٍ وَحِدٍ وَنُفَضِّلُ بَعْضَهَا عَلَى بَعْضٍ فِى الاٌّكُلِ

13:4 And in the earth are neighboring tracts, and gardens of vines, and green crops (fields), and date palms, growing into two or three from a single stem root, or otherwise, watered with the same water; yet some of them We make more excellent than others to eat.

إِنَّ فِى ذَلِكَ لاّيَـتٍ لِّقَوْمٍ يَعْقِلُونَ

Verily, in these things there are Ayat (signs) for the people who understand.

Allah's Signs on the Earth

After Allah mentioned the higher worlds, He started asserting His power, wisdom and control over the lower parts of the world.

Allah said,

وَهُوَ الَّذِي مَدَّ الأَرْضَ ...

And it is He Who spread out the earth,

made it spacious in length and width.

... وَجَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَارًا ...

and placed therein firm mountains and rivers,

Allah has placed on the earth firm mountains and made rivers, springs and water streams run through it, so that the various kinds of fruits and plants of every color, shape, taste and scent are watered with this water,

... وَمِن كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ ...

and of every kind of fruit He made **Zawjayn Ithnayn**,

two types from every kind of fruit,

... يُغْشِي اللَّيْلَ النَّهَارَ...

He brings the night as a cover over the day.

Allah made the day and night pursue each other, when one is about to depart, the other overcomes it, and vice versa. Allah controls time just as He controls space and matter,

... إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ (٣)

Verily, in these things, there are **Ayat** for people who reflect.

who reflect on Allah's signs and the evidences of His wisdom.

Allah said,

وَفِي الأَرْضِ قِطَعٌ مُّتَجَاوِرَاتٌ ...

And in the earth are neighboring tracts,

Meaning, next to each other, some of them are fertile and produce what benefits people, while others are dead, salty and do not produce anything.

This meaning was collected from Ibn Abbas, Mujahid, Sa`id bin Jubayr, Ad-Dahhak and several others.

This also covers the various colors and types of diverse areas on the earth; some red, some white, or yellow, or black, some are stony, or flat, or sandy, or thick, or thin, all made to neighbor each other while preserving their own qualities. All this indicates the existence of the Creator Who does what He wills, there is no deity or lord except Him.

Allah said next,

... وَجَنَّاتٌ مِّنْ أَعْنَابٍ وَزَرْعٌ وَنَخِيلٌ ...

and gardens of vines, and green crops (fields), and date palms...

Allah's statement, next,

... صِنْوَانٌ وَغَيْرُ صِنْوَانٍ ...

Sinwanun wa (or) **Ghayru Sinwan**.

`Sinwan' means,

growing into two or three from a single stem, such as figs, pomegranate and dates.

`Ghayru Sinwan' means,

having one stem for every tree, as is the case with most plants.

From this meaning, the paternal uncle is called one's **`Sinw**' of his father.

There is an authentic **Hadith** that states that the Messenger of Allah said to Umar bin Al-Khattab,

أَمَا شَعَرْتَ أَنَّ عَمَّ الرَّجُلِ صِنْوُ أَبِيه

> Do you not know that man's paternal uncle is the **Sinw** of his father!

Allah said next,

...يُسْقَى بِمَاء وَاحِدٍ وَنُفَضِّلُ بَعْضَهَا عَلَى بَعْضٍ فِي الأُكُلِ ...

watered with the same water; yet some of them We make more excellent than others to eat.

Abu Hurayrah narrated that the Prophet commented on Allah's statement, **وَنُفَضِّلُ بَعْضَهَا عَلَى بَعْضٍ فِي الأُكُلِ** (yet some of them We make more excellent than others to eat),

الدَّقَلُ، وَالْفَارِسِيُّ، وَالْحُلْوُ، وَالْحَامِض

> The **Dagal**, the Persian, the sweet, the bitter...''

> At-Tirmidhi collected this **Hadith** and said, "**Hasan Gharib**.''

Therefore, there are differences between plants and fruits with regards to shape, color, taste, scent, blossoms and the shape of their leaves. There are plants that are very sweet or sour, bitter or mild, fresh; some plants have a combination of these attributes, and the taste then changes and becomes another taste, by Allah's will. There is also some that are yellow in color, or red, or white, or black, or blue, and the same can be said about their flowers; and all these variances and complex diversities are watered by the same water.

Surely, in this there are signs for those who have sound reasoning, and surely, all this indicates the existence of the Creator Who does what He wills and Whose power made distinctions between various things and created them as He wills. So Allah said,

... إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ (٤)

> Verily, in these things there are **Ayat** for the people who understand.

وَإِن تَعْجَبْ فَعَجَبٌ قَوْلُهُمْ أَءِذَا كُنَّا تُرَابًا أَءِنَّا لَفِى خَلْقٍ جَدِيدٍ

13:5 And if you wonder, then wondrous is their saying: "When we are dust, shall we indeed then be (raised) in a new creation!''

أُوْلَـئِكَ الَّذِينَ كَفَرُواْ بِرَبِّهِمْ

They are those who disbelieved in their Lord!

وَأُوْلَئِكَ الاٌّغْلَـلُ فِى أَعْنَـقِهِمْ وَأُوْلَـئِكَ أَصْحَـبُ النَّارِ هُمْ فِيهَا خَـلِدُونَ

They are those who will have iron chains linking their hands to their necks. They will be dwellers of the Fire to abide therein forever.

Denying Resurrection after Death, is Strange

Allah says to His Messenger Muhammad, peace and blessings be upon him,

وَإِن تَعْجَبْ ...

And if you wonder.

at the rejection of the polytheists who deny Resurrection, even though they witness Allah's signs and evidences that He made in His creation which testify that He is able to do everything. Yet, they admit that Allah originated the creation of all things and brought them into existence after they were nothing.

However, they deny Allah's claim that He will resurrect the world anew, even though they admit to what is more amazing than what they deny and reject.

... فَعَجَبٌ قَوْلُهُمْ ...

then wondrous is their saying:

Therefore, it is amazing that they said,

... أَئِذَا كُنَّا تُرَابًا أَئِنَّا لَفِي خَلْقٍ جَدِيدٍ ...

When we are dust, shall we indeed then be (raised) in a new creation,

It is an obvious fact to every sane and knowledgeable person that creating the heavens and earth is a greater feat than creating men, and that He Who has originated creation is more able to resurrect it anew,

أَوَلَمْ يَرَوْاْ أَنَّ اللَّهَ الَّذِى خَلَقَ السَّمَـوَتِ وَالاٌّرْضِ وَلَمْ يَعْىَ بِخَلْقِهِنَّ بِقَادِرٍ عَلَى أَن يُحْىِ الْمَوْتَى بَلَى إِنَّهُ عَلَى كُلِّ شَىْءٍ قَدِيرٌ

Do they not see that Allah, Who created the heavens and the earth, and was not wearied by their creation, is able to give life to the dead! Yes, He surely is able to do all things. (46:33)

Allah described those who deny Resurrection,

... أُوْلَـئِكَ الَّذِينَ كَفَرُواْ بِرَبِّهِمْ وَأُوْلَئِكَ الأَغْلاَلُ فِي أَعْنَاقِهِمْ ...

They are those who disbelieved in their Lord! They are those who will have iron chains linking their hands to their necks.

They will be dragged in the Fire by these chains,

... وَأُوْلَـئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدونَ (٥)

They will be dwellers of the Fire to abide therein forever.

for they will remain in Hell forever and will never escape it or be removed from it.

وَيَسْتَعْجِلُونَكَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ وَقَدْ خَلَتْ مِن قَبْلِهِمُ الْمَثُلَـتُ

13:6 They ask you to hasten the evil before the good, while exemplary punishments have indeed occurred before them.

وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِّلنَّاسِ عَلَى ظُلْمِهِمْ

But verily, your Lord is full of forgiveness for mankind, in spite of their wrongdoing.

وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ

And verily, your Lord is (also) severe in punishment.

The Disbelievers ask for the Punishment to be delivered now!

Allah said,

وَيَسْتَعْجِلُونَكَ ...

They ask you to hasten,

in reference to the disbelievers,

... بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ ...

the evil before the good,

meaning, the punishment.

Allah said in other **Ayat** that they said,

وَقَالُواْ يأَيُّهَا الَّذِى نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ

لَّوْ مَا تَأْتِينَا بِالْمَلَـئِكَةِ إِن كُنتَ مِنَ الصَّـدِقِينَ

مَا نُنَزِّلُ الْمَلَـئِكَةَ إِلاَّ بِالحَقِّ وَمَا كَانُواْ إِذًا مُّنظَرِينَ

And they say: "O you to whom the **Dhikr** (the Qur'an) has been sent down! Verily, you are a mad man! Why do you not bring angels to us if you are of the truthful!''

We send not the angels down except with the truth (i.e. for torment), and in that case, they (the disbelieves) would have no respite! (15:6-8)

and two **Ayat**;

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ

And they ask you to hasten on the torment! (29:53-54)

Allah also said,

سَأَلَ سَآئِلٌ بِعَذَابٍ وَاقِعٍ

A questioner asked concerning a torment about to befall. (70:1)

يَسْتَعْجِلُ بِهَا الَّذِينَ لاَ يُؤْمِنُونَ بِهَا وَالَّذِينَ ءَامَنُواْ مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ

Those who believe not therein seek to hasten it, while those who believe are fearful of it, and know that it is the very truth. (42:18)

and,

وَقَالُواْ رَبَّنَا عَجِّل لَّنَا قِطَّنَا

They say: "Our Lord! Hasten to us **Qittana**. (38:16),

meaning, our due torment and reckoning.

Allah said that they also supplicated,

وَإِذْ قَالُواْ اللَّهُمَّ إِن كَانَ هَـذَا هُوَ الْحَقَّ مِنْ عِندِكَ

And (remember) when they said: "O Allah! If this (the Qur'an) is indeed the truth from You. (8:32)

They were such rebellious, stubborn disbelievers that they asked the Messenger to bring them Allah's torment.

Allah replied,

... وَقَدْ خَلَتْ مِن قَبْلِهِمُ الْمَثُلاَتُ ...

while exemplary punishments have indeed occurred before them.

Meaning, `We have exerted Our punishment on the previous disbelieving nations, and made them a lesson and example for those who might take heed from their destruction.'

If it was not for His forbearance and forgiveness, Allah would have indeed punished them sooner.

Allah said in another **Ayah**,

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا۟ مَا تَرَكَ عَلَى ظَهْرِهَا مِن دَآبَّةٍ

And if Allah were to punish men for that which they earned, He would not leave a moving creature on the surface of the earth. (35:45)

Allah said in this honorable **Ayah**,

... وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِّلنَّاسِ عَلَى ظُلْمِهِمْ ...

But verily, your Lord is full of forgiveness for mankind in spite of their wrongdoing.

He is full of forgiveness, pardoning and covering the mistakes of people, in spite of their wrongdoing and the errors committed night and day.

Allah next reminds that His punishment is severe, so that fear and hope are both addressed and mentioned.

... وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ (٦)

And verily, your Lord is (also) severe in punishment.

Allah said in other **Ayat**,

فَإِن كَذَّبُوكَ فَقُل رَّبُّكُمْ ذُو رَحْمَةٍ وَسِعَةٍ وَلاَ يُرَدُّ بَأْسُهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ

If they belie you, say: "Your Lord is the Owner of vast mercy, and never will His wrath be turned back from the people who are criminals.'' (6:147)

إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ

Verily, your Lord is quick in retribution and certainly He is Oft-Forgiving, Most Merciful. (7:167)

and,

نَبِّىءْ عِبَادِى أَنِّى أَنَا الْغَفُورُ الرَّحِيمُ - وَأَنَّ عَذَابِى هُوَ الْعَذَابُ الأٌّلِيمُ

Declare unto My servants that truly I am the Oft-Forgiving, the Most Merciful. And that My torment is indeed the most painful torment. (15:49-50)

There are many other **Ayat** that mention both fear and hope.

وَيَقُولُ الَّذِينَ كَفَرُواْ لَوْلاَ أُنزِلَ عَلَيْهِ آيَةٌ مِّن رَّبِّهِ

13:7 And the disbelievers say: "Why is not a sign sent down to him from his Lord!''

إِنَّمَآ أَنتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ

You are only a warner, and to every people there is a guide.

Allah says:

وَيَقُولُ الَّذِينَ كَفَرُواْ لَوْلآ أُنزِلَ عَلَيْهِ آيَةٌ مِّن رَّبِّهِ ...

And the disbelievers say: "Why is not a sign sent down to him from his Lord!''

Allah states that out of their disbelief and stubbornness, the idolators asked why is not a miracle sent down to the Messenger from his Lord, just like the earlier Messengers. For instance, the disbelievers were being stubborn when they asked the Prophet to turn **As-Safa** into gold, to remove the mountains from around them, and to replace them with green fields and rivers.

Allah said,

وَمَا مَنَعَنَآ أَن نُّرْسِلَ بِالأٌّيَـتِ إِلاَّ أَن كَذَّبَ بِهَا الأٌّوَّلُونَ

And nothing stops Us from sending the **Ayat** but that the people of old denied them. (17:59)

Allah said here,

... إِنَّمَا أَنتَ مُنذِرٌ ...

You are only a warner,

and your duty is only to convey Allah's Message which He has ordered you,

لَّيْسَ عَلَيْكَ هُدَاهُمْ وَلَـكِنَّ اللَّهَ يَهْدِى مَن يَشَآءُ

Not upon you is their guidance, but Allah guides whom He wills. (2:272)

Allah said;

... وَلِكُلِّ قَوْمٍ هَادٍ (٧)

And to every people there is a guide.

meaning that for every people there has been a caller, according to Ibn Abbas and as narrated from him by Ali bin Abi Talhah.

Allah said in a similar **Ayah**,

وَإِن مِّنْ أُمَّةٍ إِلاَّ خَلاَ فِيهَا نَذِيرٌ

And there never was a nation but a warner had passed among them. (35:24)

Similar has reported from Qatadah and Abdur-Rahman bin Zayd.

اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنثَى وَمَا تَغِيضُ الاٌّرْحَامُ وَمَا تَزْدَادُ وَكُلُّ شَىْءٍ عِندَهُ بِمِقْدَارٍ

13:8 Allah knows what every female bears, and by how much the wombs fall short (of their time or number) or exceed. Everything with Him is in (due) proportion.

عَـلِمُ الْغَيْبِ وَالشَّهَـدَةِ الْكَبِيرُ الْمُتَعَالِ

13:9 All-Knower of the unseen and the seen, the Most Great, the Most High.

Allah is All-Knower of Al-Ghayb (Unseen)

Allah says:

اللّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنثَى ...

Allah knows what every female bears,

Allah affirms His perfect knowledge, from which nothing is hidden, and that He has complete knowledge of whatever every female creature is carrying,

وَيَعْلَمُ مَا فِى الاٌّرْحَامِ

And He knows that which is in the wombs. (31:34),

whether male or female, fair or ugly, miserable or happy, whether it will have a long or a short life.

Allah said in other **Ayat**,

هُوَ أَعْلَمُ بِكُمْ إِذْ أَنشَأَكُمْ مِّنَ الاٌّرْضِ وَإِذْ أَنتُمْ أَجِنَّةٌ

He knows you well when He created you from the earth, and when you were fetuses. (53:32)

and,

يَخْلُقُكُمْ فِى بُطُونِ أُمَّهَـتِكُـمْ خَلْقاً مِّن بَعْدِ خَلْقٍ فِى ظُلُمَـتٍ ثَلَـثٍ

He creates you in the wombs of your mother: creation after creation in three veils of darkness. (39:6)

meaning stage after stage.

Allah also said,

وَلَقَدْ خَلَقْنَا الإِنْسَـنَ مِن سُلَـلَةٍ مِّن طِينٍ

ثُمَّ جَعَلْنَـهُ نُطْفَةً فِى قَرَارٍ مَّكِينٍ

ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَـماً فَكَسَوْنَا الْعِظَـمَ لَحْماً ثُمَّ أَنشَأْنَـهُ خَلْقاً ءَاخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَـلِقِينَ

And indeed We created man out of an extract of clay. Thereafter We made him as a **Nutfah** in a safe lodging. Then We made the **Nutfah** into a clot, then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So Blessed is Allah, the Best of creators. (23:12-14)

In the two **Sahihs** it is recorded that Abdullah bin Mas`ud said that the Messenger of Allah said,

إِنَّ خَلْقَ أَحَدِكُمْ يُجْمَعُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يَبْعَثُ اللهُ إِلَيْهِ مَلَكًا فَيُؤْمَرُ بِأَرْبَعِ كَلِمَاتٍ، بِكَتْبِ رِزْقِهِ، وَعُمْرِهِ، وَعَمَلِهِ، وَشَقِيٌّ أَوْ سَعِيد

The matter of the creation of one of you is put together in the womb of the mother in forty days, and then he becomes a clot of thick blood for a similar period, and then a piece of flesh for a similar period. Then Allah sends an angel who is ordered to write four things. He is ordered to write down;

- his provisions,
- his life span,
- his deeds, and
- whether he will be blessed or wretched.''

In another **Hadith**, the Prophet said,

فَيَقُولُ الْمَلَكُ: أَيْ رَبِّ أَذَكَرٌ أَمْ أُنْثَى؟ أَيْ رَبِّ أَشَقِيٌّ أَمْ سَعِيدٌ؟ فَمَا الرِّزْقُ؟ فَمَا الْأَجَلُ؟ فَيَقُولُ اللهُ: وَيَكْتُبُ الْمَلَك

Then the angel asks, "O my Lord! Is it a male or a female, miserable or happy, what is its provisions and life span!''

Allah then ordains and the angel records it.

Allah said next,

... وَمَا تَغِيضُ الأَرْحَامُ وَمَا تَزْدَادُ ...

and by how much the wombs fall short or exceed.

Al-Bukhari recorded that Abdullah bin Umar said that the Messenger of Allah said,

مَفَاتِيحُ الْغَيْبِ خَمْسٌ، لَا يَعْلَمُهُنَّ إِلَّا اللهُ:

- لَا يَعْلَمُ مَا فِي غَدٍ إِلَّا اللهُ،
- وَلَا يَعْلَمُ مَا تَغِيضُ الْأَرْحَامُ إِلَّا اللهُ،

- وَلَا يَعْلَمُ مَتَى يَأْتِي الْمَطَرُ أَحَدٌ إِلَّا اللهُ،
- وَلَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ،
- وَلَا يَعْلَمُ مَتَى تَقُومُ السَّاعَةُ إِلَّا الله

The Keys of the **Ghayb** (unseen knowledge) are five, nobody knows them but Allah.

- Nobody knows what will happen tomorrow except Allah;
- nobody knows what is in the womb except Allah;
- nobody knows when it will rain except Allah;
- no soul knows at what place he will die except Allah; and
- nobody knows when the (Final) Hour will begin except Allah.

Al-Awfi reported from Ibn Abbas that he said,

وَمَا تَغِيضُ الأَرْحَامُ (and by how much the wombs fall short),

this refers to miscarriages,

وَمَا تَزْدَادُ (or exceed),

this refers to carrying her fetus in her womb for the full term. Some women carry their fetus for ten months, while others for nine months. Some terms are longer or shorter than others. This is the falling short or exceeding that Allah the Exalted mentioned, and all this occurs by His knowledge.''

... وَكُلُّ شَيْءٍ عِندَهُ بِمِقْدَارٍ (٨)

Everything with Him is in proportion.

Qatadah commented on Allah's statement,

"For a term appointed. Allah has the records of the provisions and terms of His creation and made an appointed term for everything.''

An authentic **Hadith** mentioned that;

one of the Prophet's daughters sent (a messenger) to him requesting him to come as her child was dying, but the Prophet returned the messenger and told him to say to her,

إِنَّ للهِ مَا أَخَذَ، وَلَهُ مَا أَعْطَى، وَكُلُّ شَيْءٍ عِنْدَهُ بِأَجَلٍ مُسَمًّى، فَمُرُوهَا فَلْتَصْبِرْ وَلْتَحْتَسِب

Verily, whatever Allah takes is for Him and whatever He gives is for Him, and everything with Him has a limited fixed term (in this world), and so she should be patient and hope for Allah's reward.

Allah said next,

عَالِمُ الْغَيْبِ وَالشَّهَادَةِ ...

All-Knower of the **Ghayb** (the unseen) and the **Shahadah** (the witness able),

Who knows everything that the servants see and all what they cannot see, and none of it ever escapes His knowledge,

... الْكَبِيرُ ...

the Most Great, (greater than everything),

... الْمُتَعَالِ (٩)

the Most High. (above everything),

قَدْ أَحَاطَ بِكُلِّ شَىْءٍ عِلْمَا

(Allah) surrounds all things in (His) knowledge. (65:12),

and has full power over all things, the necks are under His control and the servants are subservient to Him, willingly or unwillingly.

سَوَآءٌ مِّنْكُمْ مَّنْ أَسَرَّ الْقَوْلَ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِالَّيْلِ وَسَارِبٌ بِالنَّهَارِ

13:10 It is the same (to Him) whether any of you conceals his speech or declares it openly, whether he be hid by night or goes forth freely by day.

لَهُ مُعَقِّبَـتٌ مِّن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ

13:11 For him (each person), there are angels in succession, before and behind him. They guard him by the command of Allah.

إِنَّ اللَّهَ لاَ يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُواْ مَا بِأَنفُسِهِمْ

Verily, Allah will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves.

وَإِذَآ أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلاَ مَرَدَّ لَهُ وَمَا لَهُمْ مِّن دُونِهِ مِن وَالٍ

But when Allah wills a people's punishment, there can be no turning it back, and they will find besides Him no protector.

Allah's Knowledge encompasses all Things Apparent and Hidden

Allah says:

سَوَاء مِّنكُم مَّنْ أَسَرَّ الْقَوْلَ وَمَن جَهَرَ بِهِ ...

It is the same (to Him) whether any of you conceals his speech or declares it openly,

Allah declares that His knowledge is encompassing all of His creation, those who

declare their speech or hide it, He hears it and nothing of it ever escapes His observation.

Allah said in other **Ayat**,

وَإِن تَجْهَرْ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى

And if you speak aloud, then verily, He knows the secret and that which is yet more hidden. (20:7)

and,

وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ

And (Allah) knows what you conceal and what you reveal.

A'ishah said, "All praise is due to Allah Whose hearing has encompassed all voices! By Allah, she who came to complain about her husband to the Messenger of Allah was speaking while I was in another part of the room, yet I did not hear some of what she said.

Allah sent down,

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِى تُجَادِلُكَ فِى زَوْجِهَا وَتَشْتَكِى إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمآ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ

Indeed Allah has heard the statement of her that disputes with you concerning her husband and complains to Allah. And Allah hears the argument between you both. Verily, Allah is All-Hearer, All-Seer. (58:1)

Allah said next,

... وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ ...

whether he be hid by night,

in his house in the darkness of the night,

... وَسَارِبٌ بِالنَّهَارِ (١٠)

or goes forth freely by day.

moves about during the daylight; both are encompassed by Allah's knowledge.

Allah said in other **Ayat**,

أَلا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ

Surely, even when they cover themselves with their garments. (11:5)

and,

وَمَا تَكُونُ فِى شَأْنٍ وَمَا تَتْلُواْ مِنْهُ مِن قُرْءَانٍ وَلاَ تَعْمَلُونَ مِنْ عَمَلٍ إِلاَّ كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ وَمَا يَعْزُبُ عَن رَّبِّكَ مِن مِّثْقَالِ ذَرَّةٍ فِي الأَرْضِ وَلاَ فِى السَّمَآءِ وَلاَ أَصْغَرَ مِن ذَلِكَ وَلا أَكْبَرَ إِلاَّ فِى كِتَابٍ مُّبِينٍ

Neither you do any deed nor recite any portion of the Qur'an nor you do any deed, but We are witness thereof when you are doing it.

And nothing is hidden from your Lord (so much as) the weight of a speck of dust on the earth or in the heaven. Not what is less than that or what is greater than that but is (written) in a Clear Record. (10:61)

The Guardian Angels

Allah said next,

لَهُ مُعَقِّبَاتٌ مِّن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللّهِ ...

For him (each person), there are angels in succession, before and behind him. They guard him by the command of Allah.

Allah states that there are angels who take turns guarding each servant, some by night and some by day. These angels protect each person from harm and accidents.

There are also angels who take turns recording the good and evil deeds, some angels do this by day and some by night.

There are two angels, one to the right and one to the left of each person, recording the deeds. The angel to the right records the good deeds, while the angel to the left records the evil deeds.

There are also two angels that guard and protect each person, one from the back and one from in front. Therefore, there are four angels that surround each person by day and they are replaced by four others at night, two scribes and two guards.

An authentic **Hadith** states,

يَتَعَاقَبُونَ فِيكُمْ مَلَائِكَةٌ بِاللَّيْلِ وَمَلَائِكَةٌ بِالنَّهَارِ، وَيَجْتَمِعُونَ فِي صَلَاةِ الصُّبْحِ وَصَلَاةِ الْعَصْرِ،

فَيَصْعَدُ إِلَيْهِ الَّذِينَ بَاتُوا فِيكُمْ فَيَسْأَلُهُمْ وَهُوَ أَعْلَمُ بِكُمْ: كَيْفَ تَرَكْتُمْ عِبَادِي؟

فَيَقُولُونَ: أَتَيْنَاهُمْ وَهُمْ يُصَلُّونَ، وَتَرَكْنَاهُمْ وَهُمْ يُصَلُّون

Angels take turns around you, some at night and some by day, and all of them assemble together at the time of the **Fajr** and **`Asr** prayers.

Then those who have stayed with you throughout the night, ascend to Allah Who asks them, and He knows the answer better than they about you, "How have you left My servants?''

They reply, "As we have found them praying, we have left them praying.''

Imam Ahmad recorded that Abdullah said that the Messenger of Allah said,

مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَقَدْ وُكِّلَ بِهِ قَرِينُهُ مِنَ الْجِنِّ وَقَرِينُهُ مِنَ الْمَلَائِكَةَ

Verily, every one among you has his companion from the Jinn and his companion from the angels.''

They said, "And you too, O Allah's Messenger!''

He said,

وَإِيَّايَ، ولَكِنَّ اللهَ أعَانَنِي عَلَيْهِ، فَلَا يَأمُرُنِي إِلَّا بِخَيْر

And I too, except that Allah has helped me against him, so he only orders me to do good.

Muslim collected this **Hadith**.

Ibn Abi Hatim narrated that Ibrahim said,

"Allah revealed to a Prophet from among the Children of Israel, `Say to your nation: every people of a village or a house who used to obey Allah but changed their behavior to disobeying Him, then He will take away from them what they like and exchange it for what they dislike.''

Ibrahim next said that this statement has proof in Allah's Book,

... إِنَّ اللّهَ لاَ يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُواْ مَا بِأَنْفُسِهِمْ ...

Verily, Allah will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves.

... وَإِذَا أَرَادَ اللّهُ بِقَوْمٍ سُوءًا فَلاَ مَرَدَّ لَهُ وَمَا لَهُم مِّن دُونِهِ مِن وَالٍ (١١)

But when Allah wills a people's punishment, there can be no turning it back, and they will find besides Him no protector.

هُوَ الَّذِى يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنْشِىءُ السَّحَابَ الثِّقَالَ

13:12 It is He Who shows you the lightning, as a fear and as a hope. And it is He Who brings up the clouds, heavy (with water).

وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَـئِكَةُ مِنْ خِيفَتِهِ

13:13 And Ar-Ra'd (thunder) glorifies and praises Him, and so do the angels because of His awe.

وَيُرْسِلُ الصَّوَعِقَ فَيُصِيبُ بِهَا مَن يَشَآءُ وَهُمْ يُجَـدِلُونَ فِى اللَّهِ

He sends the thunderbolts, and therewith He strikes whom He wills, yet they (disbelievers) dispute about Allah.

وَهُوَ شَدِيدُ الْمِحَالِ

And He is Mighty in strength and Severe in punishment.

Clouds, Thunder and Lightning are Signs of Allah's Power

Allah says:

هُوَ الَّذِي يُرِيكُمُ الْبَرْقَ ...

It is He Who shows you the lightning,

Allah states that He has full power over **Al-Barq** (lightning), which is the bright light that originates from within clouds.

Ibn Jarir recorded that;

Ibn Abbas once wrote to Abu Al-Jald asking about the meaning of **Al-Barq**, and he said that it is water.

... خَوْفًا وَطَمَعًا ...

as a fear and as a hope.

Qatadah commented on Allah's statement,

"Fear for travelers, for they feel afraid of its harm and hardship, and hope for residents, awaiting its

blessing and benefit and anticipating Allah's provisions.''

Allah said next,

... وَيُنْشِىءُ السَّحَابَ الثِّقَالَ ﴿١٢﴾

And it is He Who brings up the clouds, heavy.

meaning, He originates the clouds that are heavy and close to the ground because of being laden with rain.

Mujahid said that;

this part of the **Ayah** is about clouds that are heavy with rain.

Allah's statement,

وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ ...

And **Ar-Ra'd** (thunder) glorifies and praises Him,

is similar to His other statement,

وَإِن مِّن شَىْءٍ إِلاَّ يُسَبِّحُ بِحَمْدَهِ

And there is not a thing but glorifies His praise. (17:44)

Imam Ahmad recorded that Ibrahim bin Sa`d said,

"My father told me that he was sitting next to Hamid bin Abdur Rahman in the **Masjid**. A man from the tribe of Ghifar passed and Hamid sent someone to him to please come to them. When he came, Hamid said to me, `My nephew! Make space for him between me and you, for he had accompanied Allah's Messenger.'

When that man came, he sat between me and Hamid and Hamid said to him, `What was the **Hadith** that you narrated to me from the Messenger of Allah?'

He said, `A man from Ghifar said that he heard the Prophet say,

إِنَّ اللهَ يُنْشِيءُ السَّحَابَ فَيَنْطِقُ أَحْسَنَ النُّطْقِ، وَيَضْحَكُ أَحْسَنَ الضَّحِك

Verily, Allah originates the clouds, and they speak in the most beautiful voice and laugh in the most beautiful manner.

It appears, and Allah has the best knowledge, that the cloud's voice is in reference to thunder and its laughter is the lightning.

Musa bin Ubaydah narrated that Sa`d bin Ibrahim said,

"Allah sends the rain and indeed, none has a better smile than it, nor more comforting voice. Its smile is lightning and its voice is thunder.''

... وَالْمَلاَئِكَةُ مِنْ خِيفَتِهِ ...

and so do the angels because of His awe.

Supplicating to Allah upon hearing Ar-Ra`d (Thunder)

Imam Ahmad recorded that Salim bin Abdullah narrated that his father said that the Messenger of Allah used to say upon hearing the thunder and thunderbolts,

اللَّهُمَّ لَا تَقْتُلْنَا بِغَضَبِكَ، وَلَا تُهْلِكْنَا بِعَذَابِكَ، وَعَافِنَا قَبْلَ ذَلِك

O Allah! Do not kill us with Your anger, nor destroy us with Your torment, and save us before that.''

This **Hadith** was recorded by At-Tirmidhi, Al-Bukhari in his book Al-Adab Al-Mufrad, An-Nasa'i in `Amal Al-Yawm wal-Laylah, and Al-Hakim in Al-Mustadrak.

When Abdullah bin Az-Zubayr used to hear thunder, he would stop talking and would supplicate,

"All praise is to He Whom **Ar-Ra`d** (thunder) glorifies and praises, and so do the angels because of His awe.''

He would then say, "This is a stern warning to the people of earth.''

Malik collected this **Hadith** in Al-Muwatta', and Al-Bukhari in Al-Adab Al-Mufrad.

Imam Ahmad recorded that Abu Hurayrah said that the Messenger of Allah said,

قَالَ رَبُّكُمْ عَزَّ وَجَلَّ: لَوْ أَنَّ عَبِيدِي أَطَاعُونِي لَأَسْقَيْتُهُمُ الْمَطَرَ بِاللَّيْلِ، وَأَطْلَعْتُ عَلَيْهِمُ الشَّمْسَ بِالنَّهَارِ، وَلَمَا أَسْمَعْتُهُمْ صَوْتَ الرَّعْدْ

Your Lord, the Exalted and Most High, said, `Had My servants obeyed Me, I would have given them rain by night and the sun by day, and would not have made them hear the sound of the **Ra`d** (thunder).'

Allah's statement,

... وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَن يَشَاء ...

He sends the thunderbolts, and therewith He strikes whom He wills,

indicates that He sends thunderbolts as punishment upon whom He wills, and this is why thunderbolts increase as time comes to an end.

Al-Hafiz Abu Al-Qasim At-Tabarani narrated that Ibn Abbas said that;

Arbad bin Qays bin Juzu' bin Julayd bin Jafar bin Kulab, and Amir bin At-Tufayl bin Malik came to Al-Madinah to the Messenger of Allah and sat where he was sitting.

Amir bin At-Tufayl said, "O Muhammad! What will you give me if I embrace Islam!''

The Messenger of Allah said,

لَكَ مَا لِلْمُسْلِمِينَ وَعَلَيْكَ مَا عَلَيْهِم

You will have the rights and duties of all Muslims.

Amir bin At-Tufayl said, "Will you make me your successor if I embrace Islam?''

The Messenger of Allah said,

لَيْسَ ذَلِكَ لَكَ ولَا لِقَوْمِكَ، ولَكِنْ لَكَ أَعِنَّةَ الْخَيْلِ

That is not your right, nor your people's right. However, I could appoint you a commander of the horsemen (i.e., war).

Amir said, "I am already the commander of the horsemen of Najd (in the north of Arabia). Give me control over the desert and you keep the cities.''

The Messenger of Allah refused.

When these two men were leaving the Messenger of Allah, Amir said, "By Allah! I will fill it (Al-Madinah) with horses and men (hostile to Muslims).''

The Messenger of Allah replied,

يَمْنَعُكَ الله

Rather, Allah will prevent you.

When Amir and Arbad left, Amir said, "O Arbad! I will keep Muhammad busy while talking to him, so you can strike him with the sword. Verily, if you kill Muhammad, the people (Muslims) will agree to take blood money and will hate to wage war over his murder. Then we will give them the blood money.''

Arbad said, "I will do that,'' and they went back to the Messenger.

Amir said, "O Muhammad! Stand next to me so that I can talk to you.''

The Messenger stood up, and they both stood next to a wall talking to each other. Arbad wanted

to grab his sword, but his hand froze when it touched the sword's handle and he could not take the sword out of its sheath.

Arbad did not strike the Messenger as Amir suggested, and the Messenger of Allah looked at Arbad and realized what he was doing, so he departed.

When Arbad and Amir left the Messenger of Allah and arrived at Al-Harrah of Waqim area, they dismounted from their horses. However, Sa`d bin Mu`adh and Usayd bin Hudayr came out saying, "Come, O enemies of Allah! May Allah curse you.''

Amir asked, "Who is this with you, O Sa`d?''

Sa`d said, "This is Usayd bin Hudayr.''

They fled until they reached the Riqm area, where Allah struck Arbad with a bolt of lightning and he met his demise.

As for Amir, he went on until he reached the Kharim area, where Allah sent an open ulcer that struck him. During that night, Amir took refuge in a woman's house, from Banu Salul. Amir kept touching his open ulcer and saying, "An ulcer as big as a camel's hump, while I am at the house of a woman from Bani Salul, seeking to bring my death in her house!''

He rode his horse, but he died while riding it headed to his area.

Allah sent down these **Ayat** (13:8-11) in their case, اللّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنثَى (Allah knows what every female bears) until, وَمَا لَهُم مِّن دُونِهِ مِن وَالٍ (...and they will find besides Him no protector).

Ibn Abbas commented,

"The angels in succession, guard Muhammad, peace be upon him, by the command of Allah.''

He next mentioned the demise of Arbad by Allah's command, reciting this **Ayah**, وَيُرْسِلُ الصَّوَاعِقَ (He sends the thunderbolts,)''

Allah said next,

... وَهُمْ يُجَادِلُونَ فِي اللّهِ ...

yet they (disbelievers) dispute about Allah.

they doubt Allah's greatness and that there is no deity worthy of worship except Him,

... وَهُوَ شَدِيدُ الْمِحَالِ (١٣)

And He is Mighty in strength and Severe in punishment.

Allah's torment is severe against those who rebel against Him, defy Him and persist in disbelief, according to the Tafsir of Ibn Jarir At-Tabari.

There is a similar **Ayah** in the Qur'an,

وَمَكَرُواْ مَكْراً وَمَكَرْنَا مَكْراً وَهُمْ لاَ يَشْعُرُونَ

فَانظُرْ كَيْفَ كَانَ عَـقِبَةُ مَكْرِهِمْ أَنَّا دَمَّرْنَـهُمْ وَقَوْمَهُمْ أَجْمَعِينَ

So they plotted a plot, and We planned a plan, while they perceived not. Then see how was the end of their plot! Verily, We destroyed them and their nation all together. (27:50-51)

Ali bin Abi Talib said that, وَهُوَ شَدِيدُ الْمِحَالِ (And He is Mighty in strength and Severe in punishment (**Al-Mihal**)),

means, His punishment is severe.

لَهُ دَعْوَةُ الْحَقِّ

13:14 For Him is the Word of Truth.

وَالَّذِينَ يَدْعُونَ مِن دُونِهِ لاَ يَسْتَجِيبُونَ لَهُم بِشَىْءٍ إِلاَّ كَبَـسِطِ كَفَّيْهِ إِلَى الْمَآءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَالِغِهِ وَمَا دُعَآءُ الْكَـفِرِينَ إِلاَّ فِى ضَلَـلٍ

And those whom they invoke besides Him, answer them no more than one who stretches forth his hand for water to reach his mouth, but it reaches him not; and the invocation of the disbelievers is nothing but misguidance.

A Parable for the Weakness of the False Gods of the Polytheists

Ali bin Abi Talib said that Allah's statement,

لَهُ دَعْوَةُ الْحَقِّ ...

For Him is the Word of Truth.

is in reference to **Tawhid**, according to Ibn Jarir At-Tabari.

Ibn Abbas, Qatadah, and Malik who narrated it from Muhammad bin Al-Munkadir, said that, **لَهُ دَعْوَةُ الْحَقِّ** (For Him is the Word of Truth),

means, "**La ilaha illallah**.''

Allah said next,

... وَالَّذِينَ يَدْعُونَ مِن دُونِهِ ...

And those whom they invoke besides Him...,

meaning, the example of those who worship others besides Allah,

... لاَ يَسْتَجِيبُونَ لَهُم بِشَيْءٍ إِلاَّ كَبَاسِطِ كَفَّيْهِ إِلَى الْمَاء لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَالِغِهِ ...

answer them no more than one who stretches forth his hand for water to reach his mouth, but it reaches him not;

كَبَاسِطِ كَفَّيْهِ إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ (like one who stretches forth his hand for water to reach his mouth), Ali bin Abi Talib commented,

> "Like he who stretches his hand on the edge of a deep well to reach the water, even though his hands do not reach it; so how can the water reach his mouth!''

Mujahid said about, كَبَاسِطِ كَفَّيْهِ (like one who stretches forth his hand),

> "Calling the water with his words and pointing at it, but it will never come to him this way.''

The meaning of this **Ayah** is that he who stretches his hand to water from far away, to either collect some or draw some from far away, will not benefit from the water which will not reach his mouth, where water should be consumed.

Likewise, those idolators who call another deity besides Allah, will never benefit from these deities in this life or the Hereafter, hence Allah's statement,

... وَمَا دُعَاء الْكَافِرِينَ إِلاَّ فِي ضَلاَلٍ (١٤)

> and the invocation of the disbelievers is nothing but misguidance.

وَلِلَّهِ يَسْجُدُ مَن فِى السَّمَـوَتِ وَالاٌّرْضِ طَوْعًا وَكَرْهًا وَظِلَـلُهُم بِالْغُدُوِّ وَالاٌّصَالِ

13:15 And unto Allah falls in prostration whoever is in the heavens and the earth, willingly or unwillingly, and so do their shadows in the mornings and in the afternoons.

Everything prostrates unto Allah

Allah tells:

وَلِلّهِ يَسْجُدُ مَن فِي السَّمَاوَاتِ وَالأَرْضِ طَوْعًا وَكَرْهًا ...

And unto Allah falls in prostration whoever is in the heavens and the earth, willingly or unwillingly,

Allah affirms His might and power, for He has full control over everything, and everything is subservient to Him. Therefore, everything, including the believers, prostrate to Allah willingly, while the disbelievers do so unwillingly,

... وَظِلالُهُم بِالْغُدُوِّ ...

and so do their shadows in the mornings,

in the beginning of the days,

... وَالآصَالِ (١٥)

and in the afternoons.

towards the end of the days.

Allah said in another **Ayah**,

أَوَ لَمْ يَرَوْاْ إِلَى خَلَقَ اللَّهُ مِن شَىْءٍ يَتَفَيَّأُ

Have they not observed things that Allah has created: (how) their shadows incline. (16:48)

قُلْ مَن رَّبُّ السَّمَـوَتِ وَالاٌّرْضِ قُلِ اللَّهُ

13:16 Say: "Who is the Lord of the heavens and the earth!'' Say: "(It is) Allah.''

قُلْ أَفَاتَّخَذْتُمْ مِّن دُونِهِ أَوْلِيَآءَ لاَ يَمْلِكُونَ لاًّنْفُسِهِمْ نَفْعًا وَلاَ ضَرًّا

Say: "Have you then taken (for worship) Awliya' (protectors) other than Him, such as have no power either for benefit or for harm to themselves!''

قُلْ هَلْ يَسْتَوِى الأَعْمَى وَالْبَصِيرُ أَمْ هَلْ تَسْتَوِى الظُّلُمَـتُ وَالنُّورُ أَمْ جَعَلُواْ لِلَّهِ شُرَكَآءَ خَلَقُواْ كَخَلْقِهِ فَتَشَابَهَ الْخَلْقُ عَلَيْهِمْ

Say: "Is the blind equal to the one who sees Or darkness equal to light Or do they assign to Allah partners who created the like of His creation, so that the creation seemed alike to them!''

قُلِ اللَّهُ خَـلِقُ كُلِّ شَىْءٍ وَهُوَ الْوَاحِدُ الْقَهَّـرُ

Say: "Allah is the Creator of all things; and He is the One, the Irresistible.''

Affirming Tawhid

Allah says:

قُلْ مَن رَّبُّ السَّمَاوَاتِ وَالأَرْضِ قُلِ اللّهُ قُلْ أَفَاتَّخَذْتُم مِّن دُونِهِ أَوْلِيَاء لاَ يَمْلِكُونَ لِأَنفُسِهِمْ نَفْعًا وَلاَ ضَرًّا ...

Say: "Who is the Lord of the heavens and the earth!''

Say: "(It is) Allah.''

Say: "Have you then taken (for worship) **Awliya'** (protectors) other than Him, such as have no power either for benefit or for harm to themselves!''

Allah affirms here that there is no deity worthy of worship except Him, since they admit that He alone created the heavens and the earth and that He is their Lord and the Disposer of all affairs. Yet, they take as lords others besides Allah and worship them, even though these false gods do not have the power to benefit or harm themselves, or those who worship them.

Therefore, the polytheists will not benefit or have harm removed from them by these false deities.

Are those who worship the false deities instead of Allah equal to those who worship Him alone, without partners, and thus have a light from their Lord.

This is why Allah said here,

... قُلْ هَلْ يَسْتَوِي الأَعْمَى وَالْبَصِيرُ أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ أَمْ جَعَلُواْ لِلّهِ شُرَكَاء خَلَقُواْ كَخَلْقِهِ فَتَشَابَهَ الْخَلْقُ عَلَيْهِمْ ...

Say:

"Is the blind equal to the one who sees!

Or darkness equal to light!

Or do they assign to Allah partners who created the like of His creation, so that the creations seemed alike to them!''

Allah asks, `Do these polytheists worship gods besides Him that rival Him in what He created!

Have their false deities created similar creations to those Allah created and, thus, they are confused between the two types of creations, not knowing which was created by others besides Allah!'

Rather, the **Ayah** proves that the truth is nothing like this. There is none similar to Allah, nor does He have an equal, a rival, anyone like Him, a minister, a son, or a wife. Allah is glorified in that He is far away from all that is ascribed to Him.

These idolators worship gods that they themselves admit were created by Allah and are subservient to Him. They used to say during their **Talbiyah**: "Here we rush to Your obedience. There is no partner for You, except Your partner, You own him and he owns not.''

Allah also mentioned their polytheistic statements in other **Ayat**,

مَا نَعْبُدُهُمْ إلاَّ لِيُقَرِّبُونَآ إِلَى اللَّهِ زُلْفَى

> We worship them only that they may bring us near to Allah. (39:3)

Allah admonished them for this false creed, stating that only those whom He chooses are allowed to intercede with Him,

وَلاَ تَنفَعُ الشَّفَـعَةُ عِندَهُ إلاَّ لِمَنْ أَذِنَ لَهُ

> Intercession with Him profits not except for him whom He permits. (34:23)

وَكَمْ مِّن مَّلَكٍ فِى السَّمَـوَتِ

> And there are many angels in the heavens.....(53:26)

> and,

إِن كُلُّ مَن فِى السَّمَـوَتِ وَالأٌّرْضِ إِلاَّ آتِى الرَّحْمَـنِ عَبْداً

لَّقَدْ أَحْصَـهُمْ وَعَدَّهُمْ عَدّاً

وَكُلُّهُمْ ءَاتِيهِ يَوْمَ الْقِيَـمَةِ فَرْداً

> There is none in the heavens and the earth but comes unto the Most Gracious (Allah) as a servant. Verily, He knows each one of them, and has counted them a full counting. And everyone of them will come to Him alone on the Day of Resurrection. (19:93-95)

If all are Allah's servants, then why do any of them worships each other without proof or evidence that allows them to do so Rather, they rely on sheer opinion and innovation in the religion, even though Allah has sent all of His Prophets and Messengers, from beginning to end, prohibiting this practice (polytheism) and ordering them to refrain from worshipping others besides

Allah. They defied their Messengers and rebelled against them, and this is why the word of punishment struck them as a worthy recompense,

وَلاَ يَظْلِمُ رَبُّكَ أَحَدًا

And your Lord treats no one with injustice. (18:49)

Allah's statement,

... قُلِ اللّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ (١٦)

Say: "Allah is the Creator of all things; and He is the One, the Irresistible.''

أَنزَلَ مِنَ السَّمَآءِ مَآءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا رَّابِيًا وَمِمَّا يُوقِدُونَ عَلَيْهِ فِى النَّارِ ابْتِغَآءَ حِلْيَةٍ أَوْ مَتَـعٍ زَبَدٌ مِّثْلُهُ كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَـطِلَ

13:17 He sends down water from the sky, and the valleys flow according to their measure, but the flood bears away the foam that mounts up to the surface - and (also) from that (ore) which they heat in the fire in order to make ornaments or utensils, rises a foam like unto it, thus does Allah (by parables) show forth truth and falsehood.

فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَآءً وَأَمَّا مَا يَنفَعُ النَّاسَ فَيَمْكُثُ فِى الاٌّرْضِ كَذلِكَ يَضْرِبُ اللَّهُ الاٌّمْثَالَ

Then, as for the foam it passes away as scum upon the banks, while that which is for the good of mankind remains in the earth. Thus Allah sets forth parables.

Two Parables proving that Truth remains and Falsehood perishes

This honorable **Ayah** contains two parables which affirm that truth remains and increases, while falsehood diminishes and perishes.

Allah said,

أنزَلَ مِنَ السَّمَاء مَاء ...

He sends down water from the sky,

He sends rain,

... فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا ...

and the valleys flow according to their measure,

each valley taking its share according to its capacity, for some valleys are wider and can retain more water than others which are small and thus retain smaller measures of water.

This **Ayah** indicates that hearts differ, for some of them can retain substantial knowledge while others cannot entertain knowledge, but rather are bothered by knowledge,

... فَاحْتَمَلَ السَّيْلُ زَبَدًا رَّابِيًا ...

but the flood bears away the foam that mounts up to the surface,

of the water that ran down the valleys;

this is the first parable.

Allah said next,

... وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاء حِلْيَةٍ أَوْ مَتَاعٍ ...

and (also) from that (ore) which they heat in the fire in order to make ornaments or utensils...

This is the second parable, whereas gold and silver ore is heated with fire to make adornments with it, and iron and copper ore are heated to make pots and the like with it. Foam also rises to the surface of these ores, just as in the case with water,

... زَبَدٌ مِّثْلُهُ ...

rises a foam like unto it,

... كَذَلِكَ يَضْرِبُ اللّهُ الْحَقَّ وَالْبَاطِلَ ...

thus does Allah (by parables) show forth truth and falsehood.

when they both exist, falsehood does not remain, just as foam does not remain with the water or the gold and silver ores which are heated in fire. Rather, foam dissipates and vanishes,

... فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاء ...

Then, as for the foam it passes away as scum upon the banks,

for it carries no benefit and dissipates and scatters on the banks of the valley. The foam also sticks to trees or is dissipated by wind, just as the case with the scum that rises on the surface of gold, silver, iron and copper ores; it all goes away and never returns. However, water, gold and silver remain and are used to man's benefit.

This is why Allah said next,

... وَأَمَّا مَا يَنفَعُ النَّاسَ فَيَمْكُثُ فِي الأَرْضِ كَذَلِكَ يَضْرِبُ اللّهُ الأَمْثَالَ (١٧)

while that which is for the good of mankind remains in the earth. Thus Allah sets forth parables.

Allah said in a similar **Ayah**,

وَتِلْكَ الأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَآ إِلاَّ الْعَـلِمُونَ

> And these similitudes We put forward for mankind; but none will understand them except those who have knowledge. (29:43)

Some of the **Salaf** (rightly guided ancestors) said,

> "When I would read a parable in the Qur'an that I could not comprehend, I would cry for myself because Allah the Exalted says,
>
> وَمَا يَعْقِلُهَآ إِلاَّ الْعَـلِمُونَ
>
> > But none will understand them except those who have knowledge.'' (29:43)

Ali bin Abi Talhah reported that Abdullah bin Abbas commented on Allah's statement, **أنزَلَ مِنَ السَّمَاء مَاء فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا** (He sends down water from the sky, and the valleys flow according to their measure),

> "This is a parable that Allah has set;
>
> the hearts carry knowledge from Him, and certainty according to the amount of doubt.
>
> As for doubt, working good deeds does not benefit while it exists.
>
> As for certainty, Allah benefits its people by it, hence Allah's statement, **فَأَمَّا الزَّبَدُ** (Then, as for the foam), which refers to doubt, **فَيَذْهَبُ جُفَاء وَأَمَّا مَا يَنفَعُ النَّاسَ فَيَمْكُثُ فِي الأَرْضِ** (it passes away as scum upon the banks, while that which is for the good of mankind remains in the earth), in reference to certainty.
>
> And just as when jewelry is heated in fire and is rid of its impurity, which remains in the fire, similarly Allah accepts certainty and discards doubt.''

The Qur'an and the Sunnah contain Parables that use Water and Fire

Allah has set two examples in the beginning of Surah **Al-Baqarah** (Surah 24), about the hypocrites, one using fire and another using water.

Allah said,

مَثَلُهُمْ كَمَثَلِ الَّذِى اسْتَوْقَدَ نَاراً فَلَمَّآ أَضَاءَتْ مَا حَوْلَهُ

> Their likeness is as the likeness of one who kindled a fire; then, when it illuminated all around him. (2:17)
>
> then He said,

أَوْ كَصَيِّبٍ مِّنَ السَّمَآءِ فِيهِ ظُلُمَـتٌ وَرَعْدٌ وَبَرْقٌ

> Or like a rainstorm in the sky, bringing darkness, thunder, and lightning. (2:19)

Allah also has set two parables for the disbelievers in Surah **An-Nur** (Surah 24), one of them is,

وَالَّذِينَ كَفَرُوا أَعْمَـلُهُمْ كَسَرَابٍ

> As for those who disbelieved, their deeds are like a mirage in a desert. (24:39)
>
> The mirage occurs during intense heat.
>
> It is recorded in the Two **Sahihs** that the Messenger of Allah said,

فَيُقَالُ لِلْيَهُودِ يَوْمَ الْقِيَامَةِ: فَمَا تُرِيدُونَ؟

فَيَقُولُونَ: أَيْ رَبَّنَا عَطِشْنَا فَاسْقِنَا.

فَيُقَالُ: أَلَا تَرِدُونَ؟

فَيَرِدُونَ النَّارَ فَإِذَا هِيَ كَسَرَابٍ يَحْطِمُ بَعْضُهَا بَعْضًا

> It will be said to the Jews on the Day of Resurrection, "What do you desire?''

They will reply, "We need to drink, for we have become thirsty, O our Lord!''

It will be said, "Will you then proceed to drink,''

and they will head towards the Fire, which will appear as a mirage, its various parts consuming the other parts.''

Allah said in the second parable (in Surah **An-Nur**);

أَوْ كَظُلُمَـتٍ فِى بَحْرٍ لُّجِّىٍّ

Or is like the darkness in a vast deep sea. (24:40)

In the Two **Sahihs** it is recorded that Abu Musa Al-Ash`ari said that the Messenger of Allah said,

إِنَّ مَثَلَ مَا بَعَثَنِي اللهُ بِهِ مِنَ الْهُدَى وَالْعِلْمِ، كَمَثَلِ غَيْثٍ أَصَابَ أَرْضًا،

The example of guidance and knowledge with which Allah has sent me is like abundant rain falling on the earth,

فَكَانَ مِنْهَا طَائِفَةٌ قَبِلَتِ الْمَاءَ فَأَنْبَتَتِ الْكَلَأَ وَالْعُشْبَ الْكَثِيرَ،

some of which was fertile soil that absorbed the rain water and brought forth vegetation and grass in abundance.

وَكَانَتْ مِنْهَا أَجَادِبُ أَمْسَكَتِ الْمَاءَ، فَنَفَعَ اللهُ بِهَا النَّاسَ، فَشَرِبُوا، وَرَعَوْا، وَسَقَوْا، وَزَرَعُوا،

And another portion of it was hard, it held the rain water and Allah benefited the people with it and they utilized it for drinking, grazing, making their animals drink from it and for irrigation purposes.

وَأَصَابَتْ طَائِفَةً مِنْهَا أُخْرَى، إِنَّمَا هِيَ قِيعَانٌ لَا تُمْسِكُ مَاءً وَلَا تُنْبِتُ كَلَأً،

And another portion of it fell on barren land, which could neither hold the water nor bring forth vegetation.

فَذَلِكَ مَثَلُ مَنْ فَقُهَ فِي دِينِ اللهِ وَنَفَعَهُ اللهُ بِمَا بَعَثَنِي وَنَفَعَ بِهِ، فَعَلِمَ وَعَلَّمَ،

The first is the example of the person who comprehends Allah's religion and gets benefit, as well as benefiting others (from the knowledge and guidance) which Allah has revealed through me and learns and then teaches others.

وَمَثَلُ مَنْ لَمْ يَرْفَعْ بِذَلِكَ رَأْسًا وَلَمْ يَقْبَلْ هُدَى اللهِ الَّذِي أُرْسِلْتُ بِهِ

The last example is that of a person who does not care for it and does not embrace Allah's guidance revealed through me.

This parable uses water in it.

In another Hadith that Imam Ahmad collected, Abu Hurayrah narrated that the Messenger of Allah said,

مَثَلِي وَمَثَلُكُمْ كَمَثَلِ رَجُلٍ اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ، جَعَلَ الْفَرَاشُ وَهَذِهِ الدَّوَابُّ الَّتِي يَقَعْنَ فِي النَّارِ يَقَعْنَ فِيهَا، وَجَعَلَ يَحْجُزُهُنَّ وَيَغْلِبْنَهُ فَيَقْتَحِمْنَ فِيهَا

قَالَ : فَذَلِكُمْ مَثَلِي وَمَثَلُكُمْ، أَنَا آخِذٌ بِحُجَزِكُمْ عَنِ النَّارِ، هَلُمَّ عَنِ النَّارِ، فَتَغْلِبُونِي، فَتَقْتَحِمُونَ فِيهَا

My example and the example of you is like that of a person who lit a fire. When the fire illuminated his surroundings, butterflies and insects started falling into it, as they usually do, and he started swatting at them to prevent them from falling; but they overwhelmed him and kept falling into the fire.

This is the parable of me and you, I am holding you by the waist trying to save you from the Fire,

saying, "Go away from the Fire,'' yet you overwhelm me and fall into it.

The Two **Sahihs** also collected this **Hadith**. This is a parable using fire.

لِلَّذِينَ اسْتَجَابُواْ لِرَبِّهِمُ الْحُسْنَى

13:18 For those who answered their Lord's call is Al-Husna.

وَالَّذِينَ لَمْ يَسْتَجِيبُواْ لَهُ لَوْ أَنَّ لَهُمْ مَّا فِى الاٌّرْضِ جَمِيعاً وَمِثْلَهُ مَعَهُ لاَفْتَدَوْاْ بِهِ

But those who answered not His call, if they had all that is in the earth together with its like, they would offer it in order to save themselves.

أُوْلَـئِكَ لَهُمْ سُوءُ الْحِسَـبِ وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ

For them there will be the terrible reckoning. Their dwelling place will be Hell; and worst indeed is that place for rest.

Reward of the Blessed and Wretched Ones

Allah mentions the final destination of the blessed ones and the wretched ones,

لِلَّذِينَ اسْتَجَابُواْ لِرَبِّهِمُ ...

For those who answered their Lord's call,

obeyed Allah and followed His Messenger (Muhammad, peace be upon him) by obeying his commands and believing in the narrations he brought about the past and the future, theirs will be,

... الْحُسْنَى ...

Al-Husna,

which is the good reward.

Allah said that Dhul-Qarnayn declared,

قَالَ أَمَّا مَن ظَلَمَ فَسَوْفَ نُعَذِّبُهُ ثُمَّ يُرَدُّ إِلَى رَبِّهِ فَيُعَذِّبُهُ عَذَاباً نُّكْراً

وَأَمَّا مَنْ آمَنَ وَعَمِلَ صَـلِحاً فَلَهُ جَزَآءً الْحُسْنَى وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْراً

As for him who does wrong, we shall punish him, and then he will be brought back unto his Lord, Who will punish him with a terrible torment (Hell). But as for him who believes and works righteousness, he shall have the best reward (**Al-Husna**), and we shall speak unto him mild words by our command. (18: 87-88)

Allah said in another **Ayah**,

لِّلَّذِينَ أَحْسَنُواْ الْحُسْنَى وَزِيَادَةٌ

For those who have done good is the best (**Al-Husna**) and even more. (10: 26)

Allah said next,

... وَالَّذِينَ لَمْ يَسْتَجِيبُواْ لَهُ ...

But those who answered not His call,

disobeyed Allah,

... لَوْ أَنَّ لَهُم مَّا فِي الأَرْضِ جَمِيعًا ...

if they had all that is in the earth together, (meaning, in the Hereafter).

... وَمِثْلَهُ مَعَهُ لاَفْتَدَوْاْ بِهِ ...

with its like, they would offer it in order to save themselves.

This **Ayah** says:

> Had the earth's fill of gold and its like with it, they would try to ransom themselves from Allah's torment at that time. However, this will not be accepted from them. Verily, Allah the Exalted will not accept any type of exchange from,

... أُوْلَـئِكَ لَهُمْ سُوءُ الْحِسَابِ ...

For them there will be the terrible reckoning.

> in the Hereafter, when they will be reckoned for the **Naqir** and the **Qitmir**, the big and the small. Verily, he who is reckoned in detail on that Day will receive punishment, hence Allah's statement next,

... وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ (١٨)

Their dwelling place will be Hell; and worst indeed is that place for rest.

أَفَمَن يَعْلَمُ أَنَّمَآ أُنزِلَ إِلَيْكَ مِن رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَى

13:19 Shall he then who knows that what has been revealed unto you from your Lord is the truth, be like him who is blind!

إِنَّمَا يَتَذَكَّرُ أُوْلُوا الأَلْبَـبِ

But it is only the men of understanding that pay heed.

The Believer and the Disbeliever are never Equal

Allah says,

أَفَمَن يَعْلَمُ أَنَّمَا ...

Shall he then who knows that what,

> Allah says, `They could never be equal; those among people who know that what,

... أُنزِلَ إِلَيْكَ ...

has been revealed unto you, (O Muhammad),

... مِن رَبِّكَ الْحَقُّ ...

from your Lord is the truth,

> about which there is no doubt and in which there is no confusion, vagueness or contradiction.
>
> Rather, they believe that all of it is the truth, each part of it testifying to another. They believe that none of its parts contradicts the others, that all its information is true and that all its commandments and prohibitions are just,
>
> وَتَمَّتْ كَلِمَةُ رَبِّكَ صِدْقاً وَعَدْلاً
>
> And the Word of your Lord has been fulfilled in truth and in justice. (6:15)

... كَمَنْ هُوَ أَعْمَى ...

be like him who is blind!

It is accurate in its information and stories and just in what it orders. Therefore, the **Ayah** says, those who believe in the truth that you brought, O Muhammad, are not at all similar to those who are blind and cannot find guidance to what benefits them, which they cannot even comprehend. And even if they comprehend the guidance, they will not follow it, believe in it or abide by it.'

Allah said in another **Ayah**,

لاَ يَسْتَوِى أَصْحَـبُ النَّارِ وَأَصْحَـبُ الْجَنَّةِ أَصْحَـبُ الْجَنَّةِ هُمُ الْفَآئِزُونَ

Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful. (59:20)

Allah said in this honorable **Ayah**,

أَفَمَن يَعْلَمُ أَنَّمَا أُنزِلَ إِلَيْكَ مِن رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَى ...

Shall he then who knows that what has been revealed unto you from your Lord is the truth, be like him who is blind!

They are not equal.

Allah said next,

... إِنَّمَا يَتَذَكَّرُ أُوْلُوا الأَلْبَابِ (١٩)

But it is only the men of understanding that pay heed.

meaning, it is those who have sound minds who draw lessons, gain wisdom and understand. We ask Allah to make us among them.

الَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ وَلاَ يِنقُضُونَ الْمِيثَـقَ

13:20 Those who fulfill, the covenant of Allah and break not the trust.

وَالَّذِينَ يَصِلُونَ مَآ أَمَرَ اللَّهُ بِهِ أَن يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الحِسَابِ

13:21 And those who join that which Allah has commanded to be joined and fear their Lord, and dread the terrible reckoning.

وَالَّذِينَ صَبَرُواْ ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُواْ الصَّلَوةَ وَأَنْفَقُواْ مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلاَنِيَةً وَيَدْرَءُونَ بِالْحَسَنَةِ السَّيِّئَةَ أُوْلَـئِكَ لَهُمْ عُقْبَى الدَّارِ

13:22 And those who remain patient, seeking their Lord's Face, perform the Salah, and spend out of that which We have bestowed on them, secretly and openly, and repel evil with good, for such there is a good end.

جَنَّـتُ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ ءَابَائِهِمْ وَأَزْوَجِهِمْ وَذُرِّيَّاتِهِمْ وَالمَلَـئِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِّن كُلِّ بَابٍ

13:23 `Adn Gardens, which they shall enter and (also) those who acted righteously from among their fathers, and their wives, and their offspring. And angels shall enter unto them from every gate (saying):

سَلَـمٌ عَلَيْكُم بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ

13:24 "Salamun `Alaykum (peace be upon you) for you persevered in patience! Excellent indeed is the final home!''

Qualities of the Blessed Ones, which will lead to Paradise

Allah states that those who have these good qualities, will earn the good, final home: victory and triumph in this life and the Hereafter,

الَّذِينَ يُوفُونَ بِعَهْدِ اللّهِ وَلاَ يِنقُضُونَ الْمِيثَاقَ (٢٠)

Those who fulfill the covenant of Allah and break not the trust.

They are nothing like the hypocrites who;

- when one of them makes a covenant, he breaks it;
- if he disputes, he is most quarrelsome;
- if he speaks, he lies; and
- if he is entrusted, he betrays his trust.

Allah said next,

وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللّهُ بِهِ أَن يُوصَلَ ...

And those who join that which Allah has commanded to be joined,

- they are good to their relatives and do not sever the bond of kinship.
- They are also kind to the poor and the needy and generous in nature,

... وَيَخْشَوْنَ رَبَّهُمْ ...

and fear their Lord,

in what they do or do not do of actions and statements. They remember that Allah is watching during all of this and are afraid of His terrifying reckoning in the Hereafter. Therefore, all their affairs are on the straight path and correct, whether they are active or idle, and in all of their affairs, including those that affect others,

... وَيَخَافُونَ سُوءَ الحِسَابِ (٢١)

and dread the terrible reckoning.

وَالَّذِينَ صَبَرُواْ ابْتِغَاء وَجْهِ رَبِّهِمْ ...

And those who remain patient, seeking their Lord's Face,

They observe patience while staying away from sins and evil deeds, doing so while dedicating themselves to the service of their Lord the Exalted and Most Honored and seeking His pleasure and generous reward,

... وَأَقَامُواْ الصَّلاَةَ ...

and perform the **Salah**,

> preserving its limits, times, bowing, prostration and humbleness, according to the established limits and rulings of the religion,

... وَأَنفَقُواْ مِمَّا رَزَقْنَاهُمْ ...

and spend out of that which We have bestowed on them,

> They spend on those whom they are obliged to spend on them, such as their spouses, relatives and the poor and needy in general,

... سِرًّا وَعَلاَنِيَةً ...

secretly and openly,

> They spend during all conditions and times, whether during the night or the day, secretly and openly,

... وَيَدْرَؤُونَ بِالْحَسَنَةِ السَّيِّئَةَ ...

and repel evil with good,

> they resist evil with good conduct. When the people harm them they face their harm with good patience, forbearing, forgiveness and pardon.
>
> Allah said in another **Ayah**,
>
> وَلاَ تَسْتَوِى الْحَسَنَةُ وَلاَ السَّيِّئَةُ ادْفَعْ بِالَّتِى هِىَ أَحْسَنُ فَإِذَا الَّذِى بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِىٌّ حَمِيمٌ
>
> وَمَا يُلَقَّاهَا إِلاَّ الَّذِينَ صَبَرُواْ وَمَا يُلَقَّاهَآ إِلاَّ ذُو حَظٍّ عَظِيمٍ
>
> Repel (the evil) with one which is better, then verily he, between whom and you there was enmity, (will become) as though he was a close friend. But none is granted

it except those who are patient - and none is granted it except the owner of the great portion in this world. (41:34-35)

This is why Allah states here that those who have these good qualities, the blessed ones, will earn the final home,

... أُولَئِكَ لَهُمْ عُقْبَى الدَّارِ (٢٢)

for such there is a good end.

which He explained next,

جَنَّاتُ عَدْنٍ ...

`Adn Gardens,

where, **`Adn**, indicates continuous residence;

they will reside in the gardens of everlasting life.

... يَدْخُلُونَهَا ...

which they shall enter,

Allah said next,

... وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ ...

and (also) those who acted righteously from among their fathers, and their wives, and their offspring.

Allah will gather them with their loved ones, from among their fathers, family members and offspring, those who are righteous and deserve to enter Paradise, so that their eyes are comforted by seeing them. He will also elevate the grade of those who are lower, to the grades of those who are higher, a favor from Him out of His kindness, without decreasing the grade of those who are higher up (in Paradise).

Allah said in another **Ayah**,

وَالَّذِينَ ءَامَنُوا۟ وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُم بِإِيمَـٰنٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ

And those who believe and whose offspring follow them in faith: to them shall We join their offspring. (52:21)

Allah said next,

... وَالمَلاَئِكَةُ يَدْخُلُونَ عَلَيْهِم مِّن كُلِّ بَابٍ (٢٣)

And angels shall enter unto them from every gate (saying): "**Salamun `Alaykum** (peace be upon you) for you persevered in patience! Excellent indeed is the final home!''

The angels will enter on them from every direction congratulating them for entering Paradise. The angels will welcome them with the Islamic greeting and commend them for earning Allah's closeness and rewards, as well as, being admitted into the Dwelling of Peace, neighbors to the honorable Messengers, the Prophets and the truthful believers.

Imam Ahmad recorded that Abdullah bin Amr bin Al-`As, may Allah be pleased with them both, narrated that the Messenger of Allah said,

هَلْ تَدْرُونَ أَوَّلَ مَنْ يَدْخُلُ الْجَنَّةَ مِنْ خَلْقِ اللهِ؟

Do you know who among Allah's creation will enter Paradise first?

They said, "Allah and His Messenger have more knowledge.''

He said,

أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ مِنْ خَلْقِ اللهِ الْفُقَرَاءُ الْمُهَاجِرُونَ الَّذِينَ تُسَدُّ بِهِمُ الثُّغُورُ، وَتُتَّقَى بِهِمُ الْمَكَارِهُ،

The first among Allah's creation to enter Paradise are the poor emigrants (in Allah's cause) with

whom the outposts (of the land) are secured and the various afflictions are warded off.

وَيَمُوتُ أَحَدُهُمْ وَحَاجَتُهُ فِي صَدْرِهِ، لَا يَسْتَطِيعُ لَهَا قَضَاءً، فَيَقُولُ اللهُ تَعَالَى لِمَنْ يَشَاءُ مِنْ مَلَائِكَتِهِ: ائْتُوهُمْ فَحَيُّوهُمْ،

One of them would die while his need is still in his chest, because he was unable to satisfy it himself. Allah will say to whom He will among His angels, "Go to them and welcome them with the **Salam**.''

فَتَقُولُ الْمَلَائِكَةُ: نَحْنُ سُكَّانُ سَمَائِكَ، وَخِيرَتُكَ مِنْ خَلْقِكَ، أَفَتَأْمُرُنَا أَنْ نَأْتِي هؤُلَاءِ وَنُسَلِّمَ عَلَيْهِمْ؟

The angels will say, "We are the residence of Your heaven and the best of Your creation, do You command us to go to them and welcome them with the **Salam**!''

فَيَقُولُ: إِنَّهُمْ كَانُوا عِبَادًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا، وَتُسَدُّ بِهِمُ الثُّغُورُ، وَتُتَّقَى بِهِمُ الْمَكَارِهُ، وَيَمُوتُ أَحَدُهُمْ وَحَاجَتُهُ فِي صَدْرِهِ لَا يَسْتَطِيعُ لَهَا قَضَاءً

Allah will say, "They are My servants who worshipped Me and did not associate anyone or anything with Me in worship. With them, the outposts were secured and the afflictions were warded off. One of them would die while his need is in his chest, unable to satisfy it.''

قَالَ: فَتَأْتِيهِمُ الْمَلَائِكَةُ عِنْدَ ذَلِكَ فَيَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَاب

So the angels will go to them from every gate (of Paradise), saying,

سَلاَمٌ عَلَيْكُم بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ (٢٤)

Salamun `Alaykum (peace be upon you) for you persevered in patience! Excellent indeed is the final home!''

وَالَّذِينَ يَنقُضُونَ عَهْدَ اللَّهِ مِن بَعْدِ مِيثَـقِهِ وَيَقْطَعُونَ مَآ أَمَرَ اللَّهُ بِهِ أَن يُوصَلَ وَيُفْسِدُونَ فِى الاٌّرْضِ أُوْلَـئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ

13:25 And those who break the covenant of Allah, after its ratification, and sever that which Allah has commanded to be joined, and work mischief in the land, on them is the curse, and for them is the unhappy (evil) home (i.e. Hell).

Characteristics of the Wretched Ones which will lead to the Curse and the Evil Home

This is the destination of the Wretched ones and these are their characteristics. Allah mentioned their end in the Hereafter, to contrast the end that the believers earned, since their characteristics were to the opposite of the believer's qualities in this life. The latter used to keep Allah's covenant and join that which Allah has ordained on them to join.

As for the former, they used to,

وَالَّذِينَ يَنقُضُونَ عَهْدَ اللّهِ مِن بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَآ أَمَرَ اللّهُ بِهِ أَن يُوصَلَ وَيُفْسِدُونَ فِي الأَرْضِ...

And those who break the covenant of Allah, after its ratification, and sever that which Allah has commanded to be joined, and work mischief in the land,

An authentic **Hadith** states that,

آيَةُ الْمُنَافِقِ ثَلَاثٌ:

- إِذَا حَدَّثَ كَذَبَ،
- وَإِذَا وَعَدَ أَخْلَفَ،
- وَإِذَا اؤْتُمِنَ خَانَ

The signs of a hypocrite are three:

- Whenever he speaks, he tells a lie;
- whenever he promises, he always breaks it (his promise);
- if you entrust him, he proves to be dishonest.''

In another narration, the Prophet said,

- وَإِذَا عَاهَدَ غَدَرَ
- وَإِذَا خَاصَمَ فَجَرَ

- If he enters into a covenant, he betrays it; and
- if he disputes, he proves to be most quarrelsome.

This is why Allah said next,

... أُوْلَئِكَ لَهُمُ اللَّعْنَةُ ...

on them is the curse,

they will be cast away from Allah's mercy,

... وَلَهُمْ سُوءُ الدَّارِ (٢٥)

and for them is the unhappy home.

the evil end and destination,

وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ

Their dwelling place will be Hell; and worst indeed is that place for rest. (13:18)

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَآءُ وَيَقَدِرُ

13:26 Allah increases the provision for whom He wills, and straitens (it for whom He wills),

وَفَرِحُواْ بِٱلۡحَيَوٰةِ ٱلدُّنۡيَا وَمَا ٱلۡحَيَوٰةُ ٱلدُّنۡيَا فِى ٱلۡأَخِرَةِ إِلَّا مَتَـٰعٌ

and they rejoice in the life of the world, whereas the life of this world compared to the Hereafter is but a brief passing enjoyment.

Increase and Decrease in Provision is in Allah's Hand

Allah says:

اللّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاء وَيَقَدِرُ وَفَرِحُواْ بِالْحَيَاةِ الدُّنْيَا ...

Allah increases the provision for whom He wills, and straitens (it for whom He wills),

Allah states that He alone increases the provisions for whom He wills and decreases it for whom He wills, according to His wisdom and perfect justice. So, when the disbelievers rejoice with the life of the present world that was given to them, they do not know that they are being tested and tried.

Allah said in other **Ayat**,

أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُمْ بِهِ مِن مَّالٍ وَبَنِينَ

نُسَارِعُ لَهُمْ فِى الْخَيْرَتِ بَل لاَّ يَشْعُرُونَ

Do they think that in wealth and children with which We enlarge them. We hasten unto them with good things. Nay, but they perceive not. (23:55-56)

Allah belittled the life of the present world in comparison to what He has prepared for His believing servants in the Hereafter,

... وَمَا الْحَيَاةُ الدُّنْيَا فِي الآخِرَةِ إِلاَّ مَتَاعٌ (٢٦)

whereas the life of this world compared to the Hereafter is but a brief passing enjoyment.

Allah said in other **Ayat**,

قُلْ مَتَـعُ الدُّنْيَا قَلِيلٌ وَالاٌّخِرَةُ خَيْرٌ لِّمَنِ اتَّقَى وَلاَ تُظْلَمُونَ فَتِيلاً

Say: "Short is the enjoyment of this world. The Hereafter is (far) better for him who has **Taqwa**, and you shall not be dealt with unjustly even equal to the amount of a **Fatila**. (4:77)

and,

بَلْ تُؤْثِرُونَ الْحَيَوةَ الدُّنْيَا

وَالاٌّخِرَةُ خَيْرٌ وَأَبْقَى

Nay, you prefer the life of this world, although the Hereafter is better and more lasting. (87:16-17)

Imam Ahmad recorded that Al-Mustawrid, from Bani Fihr, said that the Messenger of Allah said,

مَا الدُّنْيَا فِي الْآخِرَةِ إِلَّا كَمَا يَجْعَلُ أَحَدُكُمْ إِصْبَعَهُ هَذِهِ فِي الْيَمِّ، فَلْيَنْظُرْ بِمَ تَرْجِع

The life of the present world, compared to the Hereafter, is just like when one of you inserts his finger in the sea, so let him contemplate how much of it will it carry.

and he pointed with the index finger.

Imam Muslim also collected this **Hadith** in his **Sahih**.

In another **Hadith**, the Prophet passed by a dead sheep, whose ears were small, and said,

وَاللهِ لَلدُّنْيَا أَهْوَنُ عَلَى اللهِ مِنْ هَذَا عَلَى أَهْلِهِ حِينَ أَلْقَوه

By Allah! The life of this present world is as insignificant to Allah as this sheep was to its owners when they threw it away.

وَيَقُولُ الَّذِينَ كَفَرُواْ لَوْلاَ أُنزِلَ عَلَيْهِ ءَايَةٌ مِّن رَّبِّهِ

13:27 And those who disbelieved say: "Why is not a sign sent down to him from his Lord!''

قُلْ إِنَّ اللَّهَ يُضِلُّ مَن يَشَآءُ وَيَهْدِى إِلَيْهِ مَنْ أَنَابَ

Say: "Verily, Allah sends astray whom He wills and guides unto Himself those who turn to Him in repentance.''

الَّذِينَ ءَامَنُواْ وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلاَ بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

13:28 Those who believed and whose hearts find rest in the remembrance of Allah. Verily, in the remembrance of Allah do hearts find rest.

الَّذِينَ آمَنُواْ وَعَمِلُواْ الصَّـلِحَاتِ طُوبَى لَهُمْ وَحُسْنُ مَـَابٍ

13:29 Those who believed, and work righteousness, Tuba is for them and a beautiful place of (final) return.

Disbelievers ask for Miracles, Allah's Response to Them

Allah tells:

وَيَقُولُ الَّذِينَ كَفَرُواْ ...

And those who disbelieved say:

Allah says that the idolators said,

... لَوْلاَ ...

Why is not,

meaning, there should be,

... أُنزِلَ عَلَيْهِ آيَةٌ مِّن رَّبِّهِ ...

a sign sent down to him from his Lord,

The idolators also said,

فَلْيَأْتِنَا بِـَايَةٍ كَمَآ أُرْسِلَ الأَوَّلُونَ

> Let him then bring us an **Ayah** like the ones (Prophets) that were sent before (with signs)! (21:5)

We mentioned this subject several times before and stated that Allah is able to bring them what they wanted. There is a **Hadith** which mentions that the idolators asked the Prophet to turn Mount As-Safa into gold and, they also asked him for a spring to gush forth for them and to remove the mountains from around Makkah and replace them with green fields and gardens.

Allah revealed to His Messenger:

> "If You wish, O Muhammad, I will give them what they asked for. However, if they disbelieve thereafter, I will punish them with a punishment that I did not punish any among the **`Alamin** (mankind and the Jinns).
>
> Or, if you wish, I will open for them the door to repentance and mercy.''

The Prophet said,

بَلْ تَفْتَحُ لَهُمْ بَابَ التَّوبَةِ وَالرَّحْمَةَ

> Rather, open for them the door to repentance and mercy.

This is why Allah said to His Messenger next,

... قُلْ إِنَّ اللّهَ يُضِلُّ مَن يَشَاء وَيَهْدِي إِلَيْهِ مَنْ أَنَابَ (٢٧)

Say: "Verily, Allah sends astray whom He wills and guides unto Himself those who turn to Him in repentance.''

Allah states that He brings misguidance or guidance whether the Messenger was given a sign (a miracle) according to their asking or not. Verily, earning the misguidance or the guidance are not connected to the miracles or the lack of them.

Allah said in other **Ayat**,

وَمَا تُغْنِى الآيَـتُ وَالنُّذُرُ عَن قَوْمٍ لاَّ يُؤْمِنُونَ

But neither **Ayat** nor warners benefit those who believe not. (10:101)

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لاَ يُؤْمِنُونَ

وَلَوْ جَآءَتْهُمْ كُلُّ ءايَةٍ حَتَّى يَرَوُاْ الْعَذَابَ الأَلِيمَ

Truly, those, against whom the Word of your Lord has been justified, will not believe. Even if every sign should come to them, until they see the painful torment. (10:96-97)

وَلَوْ أَنَّنَا نَزَّلْنَآ إِلَيْهِمُ الْمَلَـئِكَةَ وَكَلَّمَهُمُ الْمَوْتَى وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَىْءٍ قُبُلاً مَّا كَانُواْ لِيُؤْمِنُواْ إِلاَّ أَن يَشَآءَ اللَّهُ وَلَـكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ

And even if We had sent down unto them angels, and the dead had spoken unto them, and We had gathered together all things before their very eyes, they would not have believed, unless Allah willed, but most of them behave ignorantly. (6:111)

Allah said here,

... قُلْ إِنَّ اللّهَ يُضِلُّ مَن يَشَاء وَيَهْدِي إِلَيْهِ مَنْ أَنَابَ

Say: "Verily, Allah sends astray whom He wills and guides unto Himself those who turn to Him in repentance.''

> meaning, He guides to Him those who repent, turn to Him, beg Him, seek His help and humbly submit to Him.

The Believer's Heart finds Comfort in the Remembrance of Allah

Allah said,

الَّذِينَ آمَنُواْ وَتَطْمَئِنُّ قُلُوبُهُم بِذِكْرِ اللّهِ ...

Those who believed, and whose hearts find rest in the remembrance of Allah.

for their hearts find comfort on the side of Allah, become tranquil when He is remembered and pleased to have Him as their Protector and Supporter.

So Allah said,

... أَلاَ بِذِكْرِ اللّهِ تَطْمَئِنُّ الْقُلُوبُ (٢٨)

Verily, in the remembrance of Allah do hearts find rest.

and surely, He is worthy of it.

The Meaning of Tuba

Allah said,

الَّذِينَ آمَنُواْ وَعَمِلُواْ الصَّالِحَاتِ طُوبَى لَهُمْ وَحُسْنُ مَآبٍ (٢٩)

Those who believed, and work righteousness, **Tuba** is for them and a beautiful place of (final) return.

Ali bin Abi Talhah reported that Ibn Abbas said that **Tuba** means,

"Happiness and comfort or refreshment of the eye.''

Ikrimah said that **Tuba** means,

"How excellent is what they earned,''

while Ad-Dahhak said,

"A joy for them.''

Furthermore, Ibrahim An-Nakh`i said that **Tuba** means,

"Better for them,''

while Qatadah said that it is an Arabic word that means,

`you have earned a good thing.'

In another narration, Qatadah said that **`Tuba** for them' means,

"It is excellent for them,''

وَحُسْنُ مَآبٍ (and a beautiful place of return),

and final destination.

These meanings for **Tuba** are all synonymous and they do not contradict one another.

Imam Ahmad recorded that Abu Sa'id Al-Khudri said that a man asked,

"O Allah's Messenger! **Tuba** for those who saw you and believed in you!''

The Prophet said,

طُوبَى لِمَنْ رَآنِي وَآمَنَ بِي، وَطُوبَى ثُمَّ طُوبَى ثُمَّ طُوبَى لِمَنْ آمَنَ بِي وَلَمْ يَرَنِي

Tuba is for he who saw me and believed in me. **Tuba**, and another **Tuba**, and another **Tuba** for he who believed in me, but did not see me.

A man asked, "What is **Tuba**?''

The Prophet said,

شَجَرَةٌ فِي الْجَنَّةِ مَسِيرَتُهَا مِائَةُ عَامٍ ثِيَابُ أَهْلِ الْجَنَّةِ تَخْرُجُ مِنْ أَكْمَامِهَا

A tree in Paradise whose width is a hundred years, and the clothes of the people of Paradise are taken from its bark.

Al-Bukhari and Muslim recorded that Sahl bin Sa`d said that the Messenger of Allah said,

إِنَّ فِي الْجَنَّةِ شَجَرَةً يَسِيرُ الرَّاكِبُ فِي ظِلِّهَا مِائَةَ عَامٍ لَا يَقْطَعُهَا

> There is a tree in Paradise, if a rider travels in its shade for one hundred years, he would not be able to cross it.

> An-Nu`man bin Abi Ayyash Az-Zuraqi added,

> > "Abu Sa`id Al-Khudri narrated to me that the Prophet said,

> > إِنَّ فِي الْجَنَّةِ شَجَرَةً يَسِيرُ الرَّاكِبُ الْجَوَادَ الْمُضَمَّرَ السَّرِيعَ مِائَةَ عَامٍ مَا يَقْطَعُهَا

> > There is a tree in Paradise, if a rider travels in its shade on a fast, sleek horse for one hundred years, he would not be able to cross it.''

In his **Sahih**, Imam Muslim recorded that Abu Dharr narrated that the Messenger of Allah said that Allah the Exalted and Most Honored said,

يَا عِبَادِي لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ قَامُوا فِي صَعِيدٍ وَاحِدٍ فَسَأَلُونِي فَأَعْطَيْتُ كُلَّ إِنْسَانٍ مَسْأَلَتَهُ مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا إِلَّا كَمَا يَنْقُصُ الْمِخْيَطُ إِذَا أُدْخِلَ فِي الْبَحْرِ

> O My slaves!

> If the first and the last among you, mankind and Jinns among you, stood in one spot and asked Me and I gave each person what he asked, it will not decrease from My dominion, except what the needle decreases (or carries) when entered into the sea.

Khalid bin Ma`ddan said,

> "There is a tree in Paradise called **Tuba**, that has breasts that nurse the children of the people of Paradise. Verily, the miscarriage of a woman will

be swimming in one of the rivers of Paradise until the Day of Resurrection commences, when he will be gathered with people while forty years of age.''

Ibn Abi Hatim collected this statement.

كَذَلِكَ أَرْسَلْنَاكَ فِى أُمَّةٍ قَدْ خَلَتْ مِن قَبْلِهَآ أُمَمٌ لِّتَتْلُوَ عَلَيْهِمُ الَّذِى أَوْحَيْنَآ إِلَيْكَ وَهُمْ يَكْفُرُونَ بِالرَّحْمَـنِ

13:30 Thus have We sent you to a community before whom other communities have passed away, in order that you might recite unto them what We have revealed to you, while they disbelieve in the Most Gracious (Allah).

قُلْ هُوَ رَبِّى لا إِلَـهَ إِلاَّ هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابِ

Say: "He is my Lord! None has the right to be worshipped but He! In Him is my trust, and to Him I turn.''

Our Prophet was sent to recite and call to Allah's Revelation

Allah says,

كَذَلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ قَدْ خَلَتْ مِن قَبْلِهَا أُمَمٌ ...

Thus have We sent you to a community before whom other communities have passed away,

Allah says, `Just as We sent you, O Muhammad, to your **Ummah**,

... لِّتَتْلُوَ عَلَيْهِمُ الَّذِي أَوْحَيْنَا إِلَيْكَ ...

...in order that you might recite unto them what We have revealed to you,

so that you deliver to them Allah's Message. Likewise, We sent others to earlier nations that

disbelieved in Allah. The Messengers whom We sent before you, were also denied and rejected, so you have an example in what they faced. And since We sent Our torment and revenge on those people, then let these people fear what will strike them, for their denial of you is harsher than the denial that the previous Messengers faced,'

تَاللَّهِ لَقَدْ أَرْسَلْنَآ إِلَى أُمَمٍ مِّن قَبْلِكَ

By Allah, We indeed sent (Messengers) to the nations before you. (16-63)

Allah said in another **Ayah**,

وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ فَصَبَرُواْ عَلَى مَا كُذِّبُواْ وَأُوذُواْ حَتَّى أَتَـهُمْ نَصْرُنَا وَلاَ مُبَدِّلَ لِكَلِمَـتِ اللَّهِ وَلَقدْ جَآءَكَ مِن نَّبَإِ الْمُرْسَلِينَ

Verily, many Messengers were denied before you, with patience they bore the denial and suffering until; till Our help reached them, and none can alter the Words (decree) of Allah. Surely, there has reached you the information (news) about the Messengers (before you). (6-34),

meaning, `How We gave them victory and granted the best end for them and their followers in this life and the Hereafter. '

Allah said next,

... وَهُمْ يَكْفُرُونَ بِالرَّحْمَـنِ ...

while they disbelieve in the Most Gracious (Allah).

Allah says, `These people, that We sent you to, disbelieve in the Most Gracious and deny Him, because they dislike describing Allah by **Ar-Rahman**, **Ar-Rahim** (the Most Gracious, Most Merciful).'

This is why on the day of Al-Hudaybiyyah, as Al-Bukhari narrated, they refused to write, "In the

Name of Allah, **Ar-Rahman Ar-Rahim**,'' saying, "We do not know **Ar-Rahman**, **Ar-Rahim**!''

Qatadah narrated this words. Allah the Exalted said,

قُلِ ادْعُواْ اللَّهَ أَوِ ادْعُواْ الرَّحْمَـنَ أَيًّا مَّا تَدْعُواْ فَلَهُ الأَسْمَآءَ الْحُسْنَى

Say: "Invoke Allah or invoke the Most Gracious (Allah), by whatever name you invoke Him, for to Him belong the Best Names. (17:110)

In his **Sahih**, Imam Muslim recorded that Abdullah bin Umar said that the Messenger of Allah said,

إِنَّ أَحَبَّ الْأَسْمَاءِ إِلَى اللهِ تَعَالَى عَبْدُاللهِ وَعَبْدُ الرَّحْمَن

The most beloved names to Allah the Exalted are:

- Abdullah and
- Abdur-Rahman.

Allah said next,

... قُلْ هُوَ رَبِّي لا إِلَـهَ إِلاَّ هُوَ...

Say: "He is my Lord! None has the right to be worshipped but He!''

meaning: for I believe in Allah in Whom you disbelieve and affirm His Divinity and Lordship. He is my Lord, there is no deity worthy of worship except Him,

... عَلَيْهِ تَوَكَّلْتُ ...

In Him is my trust,

in all of my affairs,

... وَإِلَيْهِ مَتَابِ (٣٠)

and to Him I turn.

meaning: to Him I return and repent, for He alone is worthy of all this and none else besides Him.

وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِّعَتْ بِهِ الأَرْضُ
أَوْ كُلِّمَ بِهِ الْمَوْتَى بَل لِلَّهِ الأَمْرُ جَمِيعًا

13:31 And if there had been a Qur'an with which mountains could be moved (from their places), or the earth could be cloven asunder, or the dead could be made to speak (it would not have been other than this Qur'an). But the decision of all things is certainly with Allah.

أَفَلَمْ يَايْـَسِ الَّذِينَ ءَامَنُواْ أَن لَّوْ يَشَآءُ اللَّهُ لَهَدَى النَّاسَ
جَمِيعًا

Have not then those who believed yet known that had Allah willed, He could have guided all mankind!

وَلاَ يَزَالُ الَّذِينَ كَفَرُواْ تُصِيبُهُم بِمَا صَنَعُواْ قَارِعَةٌ أَوْ
تَحُلُّ قَرِيبًا مِّن دَارِهِمْ حَتَّى يَأْتِىَ وَعْدُ اللَّهِ

And a disaster will not cease to strike those who disbelieved because of their (evil) deeds or it (i.e. the disaster) settles close to their homes, until the promise of Allah comes to pass.

إِنَّ اللَّهَ لاَ يُخْلِفُ الْمِيعَادَ

Certainly, Allah breaks not His promise.

Virtues of the Qur'an and the Denial of Disbelievers

Allah praises the Qur'an which He has revealed to Muhammad, peace be upon him, and prefers it to all other divinely revealed Books before it,

وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِّعَتْ بِهِ الأَرْضُ أَوْ كُلِّمَ بِهِ الْمَوْتَى ...

And if there had been a Qur'an with which mountains could be moved (from their places), or the earth could

be cloven asunder, or the dead could be made to speak (it would not have been other than this Qur'an).

> Allah says, `If there were a Book among the previous Divine Books with which the mountains could be moved from their places, or the earth could be cleaved asunder, or the dead speak in their graves, it would have been this Qur'an and none else.'
>
> Or, this Qur'an is more worthy to cause all this, because of its marvelous eloquence that defies the ability of mankind and the Jinns, even if all of them gather their forces together to invent something like it or even a **Surah** like it.
>
> Yet, these idolators disbelieve in the Qur'an and reject it.

Allah said,

... بَل لِّلّهِ الأَمْرُ جَمِيعًا ...

But the decision of all things is certainly with Allah.

> The decision over all affairs is with Allah Alone, whatever He wills, occurs and whatever He does not will, never occurs.
>
> Certainly, he whom Allah misguides, will never find enlightenment and he whom Allah guides, will never be misled.

Ibn Abbas commented,

> "He will only do what He wills and He decided that He will not do that.''
>
> Ibn Ishaq reported a chain for this, and Ibn Jarir At-Tabari agreed with it.

We should state here that it is possible to call other Divine Books, Qur'an', since this Qur'an is based on all of them.

Imam Ahmad recorded that Abu Hurayrah said that the Messenger of Allah said,

خُفِّفَتْ عَلَى دَاوُدَ الْقِرَاءَةُ فَكَانَ يَأْمُرُ بِدَابَّتِهِ أَنْ تُسْرَجَ، فَكَانَ يَقْرَأُ الْقُرْآنَ مِنْ قَبْلِ أَنْ تُسْرَجَ دَابَّتُهُ، وَكَانَ لَا يَأْكُلُ إِلَّا مِنْ عَمَلِ يَدَيْه

Reciting was made easy for (Prophet) Dawud (David) in that he used to order that his animal be prepared for him to ride and in the meantime he would read the entire Qur'an. He used to eat only from what his hand made.

Al-Bukhari collected this **Hadith**.

The Qur'an mentioned here is refers to the **Zabur**.

Allah said next,

... أَفَلَمْ يَيْأَسِ الَّذِينَ آمَنُواْ ...

Have not then those who believed yet known,

that not all people would believe and understand and that,

... أَن لَّوْ يَشَاء اللّهُ لَهَدَى النَّاسَ جَمِيعًا ...

had Allah willed, He could have guided all mankind,

Surely, there is not a miracle or evidence more eloquent or effective on the heart and mind than this Qur'an. Had Allah revealed it to a mountain, you would see the mountain shake and humbled from fear of Allah.

The **Sahih** recorded that the Messenger of Allah said,

مَا مِنْ نَبِيَ إِلَّا وَقَدْ أُوتِيَ مَا آمَنَ عَلَى مِثْلِهِ الْبَشَرُ، وَإِنَّمَا كَانَ الَّذِي أُوتِيتُهُ وَحْيًا أَوْحَاهُ اللهُ إِلَيَّ، فَأَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ تَابِعًا يَوْمَ الْقِيَامَة

Every Prophet was given (a miracle) the type of which would make (some) people believe. What I

was given, however, is a revelation from Allah to me, and I hope that I will have the most following among them (Prophets) on the Day of Resurrection.

This **Hadith** indicates that every Prophet's miracle disappeared upon his death, but this Qur'an will remain as evidence for all times. Verily, the miracle of the Qur'an will never end, nor will it become old the more it is read, nor will scholars ever have enough of it.

The Qur'an is serious and is not meant for jest; any tyrant that abandons it, Allah will destroy him; he who seeks guidance in other than the Qur'an, then Allah will misguide him.

Allah said next,

... وَلاَ يَزَالُ الَّذِينَ كَفَرُواْ تُصِيبُهُم بِمَا صَنَعُواْ قَارِعَةٌ أَوْ تَحُلُّ قَرِيبًا مِّن دَارِهِمْ ...

And a disaster will not cease to strike those who disbelieved because of their (evil) deeds or it settles close to their homes,

because of their denial, disasters will still strike them in this life or strike those all around them, as a lesson and example for them.

Allah said in other **Ayat**,

وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُمْ مِّنَ الْقُرَى وَصَرَّفْنَا الاٌّيَـتِ لَعَلَّهُمْ يَرْجِعُونَ

And indeed We have destroyed towns round about you, and We have shown (them) the **Ayat** in various ways that they might return (to the truth). (46:27)

أَفَلاَ يَرَوْنَ أَنَّا نَأْتِى الاٌّرْضَ نَنقُصُهَا مِنْ أَطْرَافِهَآ أَفَهُمُ الْغَـلِبُونَ

See they not that We gradually reduce the land (in their control) from its outlying

borders! Is it then they who will overcome! (21:44)

Qatadah narrated that Al-Hasan commented on Allah's statement, أَوْ تَحُلُّ قَرِيبًا مِّن دَارِهِمْ (or it settles close to their homes),

"It is in reference to the disaster.''

This is the apparent meaning here.

Al-`Awfi reported that bin Abbas said about,

تُصِيبُهُم بِمَا صَنَعُواْ قَارِعَةٌ (And a **Qari`ah** (disaster) strikes them because of their (evil) deeds),

"A torment that descends on them from heaven,

أَوْ تَحُلُّ قَرِيبًا مِّن دَارِهِمْ (or it settles close to their homes),

when the Messenger of Allah camps near their area and fights them.''

Similar was reported from Mujahid and Qatadah.

Ikrimah said in another narration he reported from Ibn Abbas that,

قَارِعَةٌ (**Qari'ah**), means affliction.

These scholars also said that,

... حَتَّى يَأْتِيَ وَعْدُ اللّهِ ...

until the promise of Allah comes to pass.

refers to the conquering of Makkah.

Al-Hasan Al-Basri said that;

it refers to the Day of Resurrection.

Allah said next,

... إِنَّ اللّهَ لاَ يُخْلِفُ الْمِيعَادَ ﴿٣١﴾

Certainly, Allah breaks not His promise.

to His Messengers to aid them and their followers in this life and the Hereafter,

فَلاَ تَحْسَبَنَّ اللَّهَ مُخْلِفَ وَعْدِهِ رُسُلَهُ إِنَّ اللَّهَ عَزِيزٌ ذُو انتِقَامٍ

So think not that Allah will fail to keep His promise to His Messengers. Certainly, Allah is All-Mighty, All-Able of Retribution. (14:47)

وَلَقَدِ اسْتُهْزِىءَ بِرُسُلٍ مِّن قَبْلِكَ فَأَمْلَيْتُ لِلَّذِينَ كَفَرُواْ ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ عِقَابِ

13:32 And indeed (many) Messengers were mocked at before you but I granted respite to those who disbelieved, and finally I punished them. Then how (terrible) was My punishment!

Comforting the Messenger of Allah

Allah says to His Messenger, while comforting him in facing his people's denial of him,

وَلَقَدِ اسْتُهْزِىءَ بِرُسُلٍ مِّن قَبْلِكَ ...

And indeed (many) Messengers were mocked at before you,

so you have a good example in them,

... فَأَمْلَيْتُ لِلَّذِينَ كَفَرُواْ ...

but I granted respite to those who disbelieved,

deferred their judgment for a term appointed,

... ثُمَّ أَخَذْتُهُمْ ...

and finally I punished them.

with encompassing punishment.

How did you obtain the news of how I gave them respite and then took them with punishment!'

... فَكَيْفَ كَانَ عِقَابِ (٣٢)

Then how (terrible) was My punishment!

Allah said in another **Ayah**,

وَكَأَيِّن مِّن قَرْيَةٍ أَمْلَيْتُ لَهَا وَهِىَ ظَـلِمَةٌ ثُمَّ أَخَذْتُهَا وَإِلَىَّ الْمَصِيرُ

And many a township did I give respite while it was given to wrongdoing. Then (in the end) I seized it (with punishment). And to Me is the (final) return (of all). (22:48)

It is recorded in the Two **Sahihs** that the Prophet said,

إِنَّ اللهَ لَيُمْلِي لِلظَّالِمِ حَتَّى إِذَا أَخَذَهُ لَمْ يُفْلِتْه

Verily, Allah gives respite to the unjust until when He seizes him, He never lets go of him.

The Messenger next recited this **Ayah**,

وَكَذلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَى وَهِىَ ظَـلِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ

Such is the punishment of your Lord when He seizes the (population of) towns while they are doing wrong. Verily, His punishment is painful, (and) severe. (11:102)

أَفَمَنْ هُوَ قَآئِمٌ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ وَجَعَلُوا۟ لِلَّهِ شُرَكَآءَ

13:33 Is then He (Allah) Who takes charge of every person and knows all that he has earned (like any other deity who knows nothing)! Yet, they ascribe partners to Allah.

قُلْ سَمُّوهُمْ أَمْ تُنَبِّئُونَهُ بِمَا لاَ يَعْلَمُ فِى الاٌّرْضِ أَم بِظَـهِرٍ مِّنَ الْقَوْلِ

Say: "Name them! Is it that you will inform Him of something He knows not in the earth or is it (just) a show of false words.''

بَلْ زُيِّنَ لِلَّذِينَ كَفَرُواْ مَكْرُهُمْ وَصُدُّواْ عَنِ السَّبِيلِ وَمَن يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ

Nay! To those who disbelieved, their plotting is made fair-seeming, and they have been hindered from the right path; and whom Allah sends astray, for him there is no guide.

There is no Similarity between Allah and False Deities in any Respect

Allah said,

أَفَمَنْ هُوَ قَآئِمٌ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ ...

Is then He (Allah) Who takes charge of every person and knows all that he has earned,

Allah is the guard and watcher over every living soul and knows what everyone does, whether good or evil, and nothing ever escapes His perfect observation.

Allah said in other **Ayat**,

وَمَا تَكُونُ فِى شَأْنٍ وَمَا تَتْلُواْ مِنْهُ مِن قُرْءَانٍ وَلاَ تَعْمَلُونَ مِنْ عَمَلٍ إِلاَّ كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ

Neither you do any deed nor recite any portion of the Qur'an, nor you do any deed, but we are witness thereof, when you are doing it. (10:61)

and Allah said,

وَمَا تَسْقُطُ مِن وَرَقَةٍ إِلاَّ يَعْلَمُهَا

Not a leaf falls, but He knows it. (6:59)

وَمَا مِن دَآبَّةٍ فِي الأَرْضِ إِلاَّ عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِى كِتَابٍ مُّبِينٍ

And no moving creature is there on earth but its provision is due from Allah. And He knows its dwelling place and its deposits. All is in a Clear Book. (11:6)

سَوَآءٌ مِّنْكُمْ مَّنْ أَسَرَّ الْقَوْلَ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِالَّيْلِ وَسَارِبٌ بِالنَّهَارِ

It is the same (to Him) whether any of you conceals his speech or declares it openly, whether he be hid by night or goes forth freely by day. (13:10)

يَعْلَمُ السِّرَّ وَأَخْفَى

He knows the secret and that which is yet more hidden. (20:7)

وَهُوَ مَعَكُمْ أَيْنَ مَا كُنتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

And He is with you wherever you may be. And Allah is the All-Seer of what you do. (57:4)

Is He Who is like this similar to the idols, that the polytheists worship, which can neither hear nor see nor do they have a mind nor able to bring good to themselves or to their worshippers nor prevent harm from themselves or their worshippers The answer to the question in the **Ayah** was omitted, because it is implied, for Allah said next,

... وَجَعَلُواْ لِلّهِ شُرَكَاء ...

Yet, they ascribe partners to Allah.

which they worshipped besides Him, such as idols, rivals and false deities,

... قُلْ سَمُّوهُمْ ...

Say: "Name them!''

> make them known to us and uncover them so that they are known, for surely, they do not exist at all!

So Allah said,

... أَمْ تُنَبِّئُونَهُ بِمَا لاَ يَعْلَمُ فِي الأَرْضِ ...

Is it that you will inform Him of something He knows not in the earth!

> for had that thing existed in or on the earth, Allah would have known about it because nothing ever escapes His knowledge,

... أَم بِظَاهِرٍ مِّنَ الْقَوْلِ ...

or is it (just) a show of words,

> or doubts expressed in words, according to Mujahid, while Ad-Dahhak and Qatadah said, false words.
>
> Allah says, you (polytheists) worshipped the idols because you thought that they had power to bring benefit or harm, and this is why you called them gods,
>
> إِنْ هِىَ إِلاَّ أَسْمَآءٌ سَمَّيْتُمُوهَآ أَنتُمْ وَءَابَآؤُكُم مَّآ أَنزَلَ اللَّهُ بِهَا مِن سُلْطَـنٍ إِن يَتَّبِعُونَ إِلاَّ الظَّنَّ وَمَا تَهْوَى الاٌّنفُسُ وَلَقَدْ جَآءَهُم مِّن رَّبِّهِمُ الْهُدَى
>
> They are but names which you have named - you and your fathers - for which Allah has sent down no authority. They follow but a guess and that which they themselves desire, whereas there has surely come to them the guidance from their Lord! (53:23)

Allah said next,

... بَلْ زُيِّنَ لِلَّذِينَ كَفَرُوا مَكْرُهُمْ ...

Nay! To those who disbelieved, their plotting is made fair seeming, (or their words, according to Mujahid).

> This **Ayah** refers to the misguidance of the polytheists and their propagation night and day.
>
> Allah said in another **Ayah**,
>
> وَقَيَّضْنَا لَهُمْ قُرَنَاءَ فَزَيَّنُوا لَهُم
>
> And We have assigned for them (devils) intimate companions, who have made fair-seeming to them. (41:25)

Allah said next,

... وَصُدُّوا عَنِ السَّبِيلِ ...

and they have been hindered from the right path;

Some read with **Fatha** over the **Sad** (i.e. **wa Saddu**), which would

> mean, `and they hindered from the right path, feeling fond of the misguidance they are in, thinking that it is correct, they called to it and thus hindered the people from following the path of the Messengers.'

Others read it with **Damma** over the **Sad** (i.e. **wa Suddu**), which would mean,

> `and they have been hindered from the right path,' explained it this way: because they thought that their way looked fair or correct, they were hindered by it from the right path,

so Allah said,

... وَمَن يُضْلِلِ اللّهُ فَمَا لَهُ مِنْ هَادٍ (٣٣)

and whom Allah sends astray, for him there is no guide.

Allah said in similar instances,

وَمَن يُرِدِ اللَّهُ فِتْنَتَهُ فَلَن تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئاً

And whomsoever Allah wants to suffer a trial, you can do nothing for him against Allah. (5:41)

إِن تَحْرِصْ عَلَى هُدَاهُمْ فَإِنَّ اللَّهَ لاَ يَهْدِى مَن يُضِلُّ وَمَا لَهُمْ مِّن نَّـصِرِينَ

If you covet for their guidance, then verily, Allah guides not those whom He makes to go astray. And they will have no helpers. (16:37)

لَّهُمْ عَذَابٌ فِى الْحَيَوةِ الدُّنْيَا وَلَعَذَابُ الاٌّخِرَةِ أَشَقُّ وَمَا لَهُم مِّنَ اللَّهِ مِن وَاقٍ

13:34 For them is a torment in the life of this world, and certainly, harder is the torment of the Hereafter. And they have no defender (or protector) against Allah.

مَّثَلُ الْجَنَّةِ الَّتِى وُعِدَ الْمُتَّقُونَ تَجْرِى مِن تَحْتِهَا الأَنْهَـرُ أُكُلُهَا دَآئِمٌ وِظِلُّهَا تِلْكَ عُقْبَى الَّذِينَ اتَّقَواْ وَّعُقْبَى الْكَـفِرِينَ النَّارُ

13:35 The description of the Paradise which those who have Taqwa have been promised: Underneath it rivers flow, its provision is eternal and so is its shade; this is the end (final destination) of those who have Taqwa, and the end (final destination) of the disbelievers is Fire.

Punishment of the Disbelievers and Reward of the Pious Believers

Here, Allah mentions the punishment of the disbelievers and the reward of the righteous believers, after describing the **Kufr** and **Shirk** that the disbelievers indulge in,

لَّهُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا ...

For them is a torment in the life of this world,

by the hands of the believers, killing and capturing them,

... ولَعَذَابُ الآخِرَةِ ...

and certainly, the torment of the Hereafter,

which will come after they suffer humiliation in this life,

... أَشَقُّ ...

is harder,

many times harder.

The Messenger of Allah said to those who agreed to **Mula`anah**,

إِنَّ عَذَابَ الدُّنْيَا أَهْوَنُ مِنْ عَذَابِ الْآخِرَة

Surely, the torment of this life, is easier than the torment of the Hereafter.

Indeed, and just as the Messenger of Allah stated, the torment of this life ends but the torment of the Hereafter is everlasting in a Fire that is seventy times hot than our fire, where there are chains whose thickness and hardness are unimaginable.

... ومَا لَهُم مِّنَ اللّهِ مِن وَاقٍ (٣٤)

And they have no defender (or protector) against Allah.

Allah said in other **Ayat**,

فَيَوْمَئِذٍ لاَّ يُعَذِّبُ عَذَابَهُ أَحَدٌ

وَلاَ يُوثِقُ وَثَاقَهُ أَحَدٌ

So on that Day none will punish as He will punish. And none will bind as He will bind. (89:25-26)

بَلْ كَذَّبُواْ بِالسَّاعَةِ وَأَعْتَدْنَا لِمَن كَذَّبَ بِالسَّاعَةِ سَعِيراً

إِذَا رَأَتْهُمْ مِّن مَّكَانٍ بَعِيدٍ سَمِعُواْ لَهَا تَغَيُّظاً وَزَفِيراً

وَإِذَآ أُلْقُواْ مِنْهَا مَكَاناً ضَيِّقاً مُّقَرَّنِينَ دَعَوْاْ هُنَالِكَ ثُبُوراً

لاَّ تَدْعُواْ الْيَوْمَ ثُبُوراً وَحِداً وَادْعُواْ ثُبُوراً كَثِيراً

قُلْ أَذَلِكَ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ الَّتِى وَعِدَ الْمُتَّقُونَ كَانَتْ لَهُمْ جَزَآءً وَمَصِيراً

And for those who deny the Hour, We have prepared a flaming Fire. When it (Hell) sees them from a far place, they will hear its raging and its roaring. And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction.

Exclaim not today for one destruction, but exclaim for many destructions.

Say: "Is that (torment) better, or the Paradise of Eternity promised for those who have **Taqwa**!'' It will be theirs as a reward and as a final destination. (25:11-15)

Similarly He said;

مَّثَلُ الْجَنَّةِ الَّتِي وُعِدَ الْمُتَّقُونَ ...

The description of the Paradise which those who have **Taqwa** have been promised,

meaning its description and qualities;

... تَجْرِي مِن تَحْتِهَا الأَنْهَارُ ...

Underneath it rivers flow,

these rivers flow in the various parts and grades of Paradise and wherever its people wish they flow and gush forth for them.

Allah also said,

مَّثَلُ الْجَنَّةِ الَّتِى وُعِدَ الْمُتَّقُونَ فِيهَآ أَنْهَارٌ مِّن مَّآءٍ غَيْرِ ءَاسِنٍ وَأَنْهَارٌ مِّن لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُ وَأَنْهَـرٌ مِّنْ خَمْرٍ لَّذَّةٍ لِّلشَّـرِبِينَ وَأَنْهَـرٌ مِّنْ عَسَلٍ مُّصَفًّى وَلَـهُمْ فِيهَا مِن كُلِّ الثَّمَرَتِ وَمَغْفِرَةٌ

The description of Paradise which those who have **Taqwa** have been promised (is that) in it are rivers of water the taste and smell of which are not changed, rivers of wine delicious to those who drink, and rivers of clarified honey, therein for them is every kind of fruit, and forgiveness. (47:15)

Allah said next,

... أُكُلُهَا دَآئِمٌ وِظِلُّهَا ...

its provision is eternal and so is its shade,

for Paradise has foods, fruits and drinks that never end or finish.

It is recorded in the Two **Sahihs** that Ibn Abbas narrated in the **Hadith** about the Eclipse prayer that the Companions said,

"O Allah's Messenger! While you were standing (in prayer), we saw you reach for something with your hand and then you brought it back.''

The Messenger said,

إِنِّي رَأَيْتُ الْجَنَّةَ أَوْ أُرِيتُ الْجَنَّةَ فَتَنَاوَلْتُ مِنْهَا عُنْقُودًا، وَلَوْ أَخَذْتُهُ لَأَكَلْتُمْ مِنْهُ مَا بَقِيَتِ الدُّنْيَا

I saw Paradise - or was shown Paradise - and reached for a cluster (of grapes or other fruit), and had I kept it, you would have eaten from it as long as this life remains.

Imam Muslim recorded that Jabir bin Abdullah said that the Messenger of Allah said,

> يَأْكُلُ أَهْلُ الْجَنَّةِ وَيَشْرَبُونَ، وَلَا يَتَمَخَّطُونَ وَلَا يَتَغَوَّطُونَ، وَلَا يَبُولُونَ، طَعَامُهُمْ جُشَاءٌ كَرِيحِ الْمِسْكِ، وَيُلْهَمُونَ التَّسْبِيحَ وَالتَّقْدِيسَ كَمَا يُلْهَمُونَ النَّفَس

> The people of Paradise eat and drink, and they do not need to blow their noses, or answer the call of nature, or urinate, for they pass the food excrements in belches, which smell like musk. They will be inspired to praise and glorify (Allah) as spontaneously as they breathe.

Imams Ahmad and An-Nasa'i recorded that Thumamah bin Uqbah said that he heard Zayd bin Arqam say,

> "A man from the People of the Scriptures came and said (to the Prophet), `O Abul-Qasim! You claim that the people of Paradise eat and drink'

> The Prophet said,

> نَعَمْ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، إِنَّ الرَّجُلَ مِنْهُمْ لَيُعطَى قُوَّةَ مِائَةِ رَجُلٍ فِي الْأَكْلِ وَالشُّرْبِ وَالْجِمَاعِ وَالشَّهْوَة

> Yes. By He in Whose Hand is Muhammad's life, a man among them will be given the strength of a hundred men in eating, drinking, sexual intercourse and appetite.

> That man asked, `He who eats and drinks needs to relieve the call of nature, but Paradise is pure (from feces and urine).'

> The Prophet said,

> تَكُونُ حَاجَةُ أَحَدِهِمْ رَشْحًا يَفِيضُ مِنْ جُلُودِهِمْ كَرِيحِ الْمِسْكِ فَيَضْمُرُ بَطْنُه

> One of them (residents of Paradise) relieves the call of nature through a sweat that emanates from the skin, with the scent of musk, and the stomach becomes empty again.

Imam Ahmad and An-Nasa'i collected this **Hadith**.

Allah said in other **Ayat**,

وَفَـكِهَةٍ كَثِيرَةٍ

لاَّ مَقْطُوعَةٍ وَلاَ مَمْنُوعَةٍ

And fruit in plenty, whose supply is not cut off nor are they out of reach. (56:32-33)

وَدَانِيَةً عَلَيْهِمْ ظِلَـلُهَا وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلاً

And the shade thereof is close upon them, and the bunches of fruit thereof will hang low within their reach. (76:14)

The shade of Paradise is everlasting and never shrinks, just as Allah said,

وَالَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَـتِ سَنُدْخِلُهُمْ جَنَّـتٍ تَجْرِى مِن تَحْتِهَا الأَنْهَـرُ خَـلِدِينَ فِيهَآ أَبَداً لَّهُمْ فِيهَآ أَزْوَجٌ مُّطَهَّرَةٌ وَنُدْخِلُهُمْ ظِـلاًّ ظَلِيلاً

But those who believe and do deeds of righteousness, We shall admit them to Gardens under which rivers flow, abiding therein forever. Therein they shall have pure mates, and We shall admit them to shades wide and ever deepening. (4:57)

Allah often mentions the description of Paradise and the description of the Fire together, to make Paradise appealing and warn against the Fire. This is why, after Allah mentioned the description of Paradise here,

He next said,

... تِلْكَ عُقْبَى الَّذِينَ اتَّقَواْ وَّعُقْبَى الْكَافِرِينَ النَّارُ (٣٥)

this is the end (final destination) of those who have **Taqwa**, and the end (final destination) of the disbelievers is Fire.

Allah said in another **Ayah**,

لاَ يَسْتَوِى أَصْحَـبُ النَّارِ وَأَصْحَـبُ الْجَنَّةِ أَصْحَـبُ الْجَنَّةِ هُمُ الْفَآئِزُونَ

Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful. (59:20)

وَالَّذِينَ آتَيْنَـهُمُ الْكِتَـبَ يَفْرَحُونَ بِمَآ أُنزِلَ إِلَيْكَ وَمِنَ الاٌّحْزَابِ مَن يُنكِرُ بَعْضَهُ

13:36 Those to whom We have given the Book, rejoice at what has been revealed unto you, but there are among the Ahzab (Confederates) those who reject a part thereof.

قُلْ إِنَّمَآ أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ وَلا أُشْرِكَ بِهِ إِلَيْهِ أَدْعُو وَإِلَيْهِ مَآبِ

Say: "I am commanded only to worship Allah and not to join partners with Him. To Him I call and to Him is my return.''

وَكَذلِكَ أَنزَلْنَاهُ حُكْمًا عَرَبِيًّا

13:37 And thus have We sent it (the Qur'an) down to be a judgement of authority in Arabic.

وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُم بَعْدَ مَا جَآءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِن وَلِىٍّ وَلاَ وَاقٍ

Were you to follow their (vain) desires after the knowledge which has come to you, then you will not have any Wali (protector) or defender against Allah.

The Truthful Ones from among the People of the Scriptures rejoice at what Allah has revealed to Muhammad

Allah said,

وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ ...

Those to whom We have given the Book,

and they adhere by it,

... يَفْرَحُونَ بِمَا أُنزِلَ إِلَيْكَ ...

rejoice at what has been revealed unto you,

i.e. the Qur'an, because they have evidence in their Books affirming the truth of the Qur'an and conveying the good news of its imminent revelation, just as Allah said in another **Ayah**,

الَّذِينَ آتَيْنَـهُمُ الْكِتَـبَ يَتْلُونَهُ حَقَّ تِلاَوَتِهِ

Those to whom We gave the Book recite it as it should be recited. (2:121)

Allah said,

قُلْ آمِنُواْ بِهِ أَوْ لاَ تُؤْمِنُواْ إِنَّ الَّذِينَ أُوتُواْ الْعِلْمَ مِن قَبْلِهِ إِذَا يُتْلَى عَلَيْهِمْ يَخِرُّونَ لِلأَذْقَانِ سُجَّدًا

وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِن كَانَ وَعْدُ رَبِّنَا لَمَفْعُولاً

Say: "Believe in it or do not believe (in it). Verily, those who were given knowledge before it, when it is recited to them, fall down on their chins (faces) in humble prostration.''

And they say: "Glory be to our Lord! Truly, the promise of our Lord must be fulfilled.'' (17:107-108)

meaning, Allah's promise to us in our Books to send Muhammad is true. It is certain and will surely come to pass and be fulfilled, so all praise to our Lord, how

truthful is His promise, all the thanks are due to Him,

وَيَخِرُّونَ لِلاٌّذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا

And they fall down on their faces weeping and it increases their humility. (17:109)

Allah said next,

... وَمِنَ الأَحْزَابِ مَن يُنكِرُ بَعْضَهُ ...

but there are among the **Ahzab** (Confederates) those who reject a part thereof.

meaning, `There are those among the sects who disbelieve in some of what was revealed to you (O Muhammad).'

Mujahid said that,

وَمِنَ الأَحْزَابِ (but there are among the **Ahzab** (Confederates),

refers to Jews and Christians,

مَن يُنكِرُ بَعْضَهُ (those who reject a part thereof),

meaning, `They reject a part of the truth that came down to you - O Muhammad.'

Similar was reported from Qatadah and Abdur-Rahman bin Zayd bin Aslam.

Allah said in similar **Ayat**,

وَإِنَّ مِنْ أَهْلِ الْكِتَـبِ لَمَن يُؤْمِنُ بِاللَّهِ

And there are, certainly, among the People of the Scripture, those who believe in Allah. (3:199)

Allah said next,

... قُلْ إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ اللّهَ وَلا أُشْرِكَ بِهِ ...

Say: "I am commanded only to worship Allah and not to join partners with Him...''

> meaning, `I (Muhammad) was sent with the religion of worshipping Allah alone without partners, just as the Messengers before me,

... إِلَيْهِ أَدْعُو ...

To Him (alone) I call,

> I call the people to His path,

... وَإِلَيْهِ مَآبِ (٣٦)

and to Him is my return.

> final destination and destiny.'

Allah said,

وَكَذَلِكَ أَنزَلْنَاهُ حُكْمًا عَرَبِيًّا ...

And thus have We sent it (the Qur'an) down to be a judgement of authority in Arabic.

> Allah says, `Just as We sent Messengers before you and revealed to them Divine Books from heaven, We sent down to you the Qur'an, a judgement of authority in Arabic, as an honor for you, and We preferred you among all people with this clear, plain and unequivocal Book that,
>
> لاَّ يَأْتِيهِ الْبَـطِلُ مِن بَيْنِ يَدَيْهِ وَلاَ مِنْ خَلْفِهِ تَنزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ
>
> Falsehood cannot come to it from before it or behind it: (it is) sent down by the All-Wise, Worthy of all praise.' (41:42)

Allah's statement,

... وَلَئِنِ اتَّبَعْتَ أَهْوَاءهُم ...

Were you to follow their (vain) desires,

means, their opinions,

... بَعْدَ مَا جَاءكَ مِنَ الْعِلْمِ ...

after the knowledge which has come to you,

from Allah, all praise to Him,

... مَا لَكَ مِنَ اللّهِ مِن وَلِيٍّ وَلاَ وَاقٍ (٣٧)

then you will not have any **Wali** (protector) or defender against Allah.

This part of the **Ayah** warns people of knowledge against following the paths of misguidance after they had gained knowledge in (and abided by) the Prophetic **Sunnah** and the path of Muhammad, may Allah's best peace and blessings be on him.

وَلَقَدْ أَرْسَلْنَا رُسُلاً مِّن قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً

13:38 And indeed We sent Messengers before you, and made for them wives and offspring.

وَمَا كَانَ لِرَسُولٍ أَن يَأْتِيَ بِـَايَةٍ إِلاَّ بِإِذْنِ اللَّهِ لِكُلِّ أَجَلٍ كِتَابٌ

And it was not for a Messenger to bring a sign except by Allah's leave. (For) every matter there is a decree (from Allah).

يَمْحُو اللَّهُ مَا يَشَآءُ وَيُثْبِتُ وَعِندَهُ أُمُّ الْكِتَـبِ

13:39 Allah blots out what He wills and confirms (what He wills). And with Him is the Mother of the Book.

All Prophets and Messengers were Humans

Allah says,

وَلَقَدْ أَرْسَلْنَا رُسُلاً مِّن قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً ...

And indeed We sent Messengers before you, and made for them wives and offspring.

Allah says, `Just as We have sent you O Muhammad, a Prophet and a human, We sent the Messengers before you from among mankind, that eat food, walk in the markets, and We gave them wives and offspring.'

Allah said to the most honorable and Final Messenger,

قُلْ إِنَّمَآ أَنَاْ بَشَرٌ مِّثْلُكُمْ يُوحَى إِلَيَّ

Say: "I am only a man like you. It has been revealed to me.'' (18:110)

It is recorded in the Two **Sahihs** that the Messenger of Allah said,

أَمَّا أَنَا فَأَصُومُ وَأُفْطِرُ، وَأَقُومُ وَأَنَامُ، وَآكُلُ اللَّحْمَ، وَأَتَزَوَّجُ النِّسَاءَ، فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي

As for me, I fast and break the fast, stand in prayer at night and sleep, eat meat and marry women; so whoever turns away from my **Sunnah** is not of mine.

No Prophet can bring a Miracle except by Allah's Leave

Allah said,

... وَمَا كَانَ لِرَسُولٍ أَن يَأْتِيَ بِآيَةٍ إِلاَّ بِإِذْنِ اللّهِ ...

And it was not for a Messenger to bring a sign except by Allah's leave.

meaning, no Prophet could have brought a miracle to his people except by Allah's permission

and will, for this matter is only decided by Allah the Exalted and Most Honored, not the Prophets; surely Allah does what He wills and decides what He wills.

... لِكُلِّ أَجَلٍ كِتَابٌ (٣٨)

(For) every matter there is a decree (from Allah).

for every term appointed, there is a record (or decree) that keeps it, and everything has a specific due measure with Allah,

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِى السَّمَآءِ وَالأٌّرْضِ إِنَّ ذلِكَ فِى كِتَـبٍ
إِنَّ ذلِكَ عَلَى اللَّهِ يَسِيرٌ

Know you not that Allah knows all that is in the heaven and on the earth, Verily, it is (all) in the Book. Verily, that is easy for Allah. (22:70)

Meaning of Allah blotting out what He wills and confirming what He wills of the Book

Allah said,

يَمْحُو اللّهُ مَا يَشَاء ...

Allah blots out what He wills,

of the divinely revealed Books,

... وَيُثْبِتُ ...

and confirms,

until the Qur'an, revealed from Allah to His Messenger peace be upon him, abrogated them all.

Mujahid commented; يَمْحُو اللّهُ مَا يَشَاء وَيُثْبِتُ (Allah blots out what He wills and confirms (what He wills).

"Except life and death, misery and happiness (i.e., faith and disbelief), for they do not change.''

Mansur said that he asked Mujahid,

> "Some of us say in their supplication, `O Allah! If my name is with those who are happy (believers), affirm my name among them, and if my name is among the miserable ones (disbelievers), remove it from among them and place it among the happy ones.''
>
> Mujahid said. "This supplication is good.''
>
> I met him a year or more later and repeated the same question to him and he recited these **Ayat**,
>
> إِنَّآ أَنزَلْنَـهُ فِى لَيْلَةٍ مُّبَـرَكَةٍ
>
> We sent it (this Qur'an) down on a blessed night. (44:3)
>
> Mujahid commented next,
>
>> "During **Laylatul-Qadr** (Night of the Decrees), Allah decides what provisions and disasters will occur in the next year of. He then brings forward or back (or blots out) whatever He wills.
>>
>> As for the Book containing the records of the happy (believers) and the miserable (disbelievers), it does not change.''

Al-A`mash narrated that Abu Wa'il, Shaqiq bin Salamah said that he used to recite this supplication often,

> "O Allah, if You wrote us among the wretched ones, remove this status from us and write us among the blessed ones. If You wrote us among the blessed ones, please let us stay that way, for surely, You blot out and confirm what You will, and with You is the Mother of the Book.''
>
> Ibn Jarir At-Tabari collected this.
>
> Similar statements were collected from Umar bin Al-Khattab and Abdullah bin Mas`ud, indicating

that Allah blots out (or abrogates) and affirms what He wills in the Book of Records.

What further supports this meaning is that Imam Ahmad recorded that Thawban said that the Messenger of Allah said,

إِنَّ الرَّجُلَ لَيُحْرَمُ الرِّزْقَ بِالذَّنْبِ يُصِيبُهُ، وَلَا يَرُدُّ الْقَدَرَ إِلَّا الدُّعَاءُ، وَلَا يَزِيدُ فِي الْعُمْرِ إِلَّا الْبِر

A man might be deprived of a provision (that was written for him) because of a sin that he commits; only supplication changes **Al-Qadar** (Predestination); and only **Birr** (righteousness) can increase the life span.''

An-Nasa'i and Ibn Majah collected this **Hadith**.

There is also a **Hadith** recorded in the **Sahih** that affirms that;

maintaining the ties of the womb increases the life span.

يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثْبِتُ وَعِندَهُ أُمُّ الْكِتَابِ (٣٩)

Allah blots out what He wills and confirms (what He wills). And with Him is the Mother of the Book.

Al-Awfi reported that Ibn Abbas said about Allah's statement,

"A man might work in Allah's obedience for a while but he reverts to the disobedience of Him and then dies while misguided.

This is what Allah blots out, while what He confirms is a man who works in His disobedience, but since goodness was destined for him, he dies after reverting to the obedience of Allah.

This is what Allah confirms.''

It was also reported that Sa`id bin Jubayr said that this **Ayah** is in the meaning of another **Ayah**,

فَيَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Then He forgives whom He wills and punishes whom He wills. And Allah is able to do all things. (2:284)

وَإِن مَّا نُرِيَنَّكَ بَعْضَ الَّذِى نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِنَّمَا عَلَيْكَ الْبَلَـغُ وَعَلَيْنَا الْحِسَابُ

13:40 Whether We show you part of what We have promised them or cause you to die, your duty is only to convey (the Message) and on Us is the reckoning.

أَوَلَمْ يَرَوْاْ أَنَّا نَأْتِى الاٌّرْضَ نَنقُصُهَا مِنْ أَطْرَافِهَا وَاللَّهُ يَحْكُمُ لاَ مُعَقِّبَ لِحُكْمِهِ وَهُوَ سَرِيعُ الْحِسَابِ

13:41 See they not that We gradually reduce the land from its outlying borders. And Allah judges, there is none to put back His judgement, and He is swift at reckoning.

Punishment is by Allah, and the Messenger's Job is only to convey the Message

Allah said to His Messenger,

وَإِن مَّا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ ...

Whether We show you part of what We have promised them,

O Muhammad, part of the disgrace and humiliation We have promised your enemies in this life,

... أَوْ نَتَوَفَّيَنَّكَ ...

or cause you to die, (before that),

... فَإِنَّمَا عَلَيْكَ الْبَلاَغُ ...

your duty is only to convey,

We have only sent you to convey to them Allah's Message, and by doing so, you will have fulfilled the mission that was ordained on you,

... وَعَلَيْنَا الْحِسَابُ (٤٠)

and on Us is the reckoning,

their reckoning and recompense is on Us.'

Allah said in similar **Ayat**,

فَذَكِّرْ إِنَّمَآ أَنتَ مُذَكِّرٌ

لَّسْتَ عَلَيْهِم بِمُسَيْطِرٍ

إِلاَّ مَن تَوَلَّى وَكَفَرَ

فَيْعَذِّبُهُ اللَّهُ الْعَذَابَ الاٌّكْبَرَ

إِنَّ إِلَيْنَآ إِيَابَهُمْ

ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ

So remind them - you are only one who reminds. You are not a dictator over them - Save the one who turns away and disbelieves. Then Allah will punish him with the greatest punishment. Verily, to Us will be their return, Then verily, for Us will be their reckoning. (88:21-26)

Allah said next,

أَوَلَمْ يَرَوْاْ أَنَّا نَأْتِي الأَرْضَ نَنقُصُهَا مِنْ أَطْرَافِهَا ...

See they not that We gradually reduce the land from its outlying borders.

Ibn Abbas commented,

"See they not that We are granting land after land to Muhammad!''

Al-Hasan and Ad-Dahhak commented that;

> this **Ayah** refers to Muslims gaining the upper hand over idolators, just as Allah said in another Ayah,
>
> وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُم مِّنَ الْقُرَى
>
> And indeed We have destroyed towns round about you. (46:27)

... وَاللَّهُ يَحْكُمُ لَا مُعَقِّبَ لِحُكْمِهِ وَهُوَ سَرِيعُ الْحِسَابِ (٤١)

And Allah judges, there is none to put back His judgement, and He is swift at reckoning.

وَقَدْ مَكَرَ الَّذِينَ مِن قَبْلِهِمْ فَلِلَّهِ الْمَكْرُ جَمِيعًا

13:42 And verily, those before them did devise plots, but all planning is Allah's.

يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ وَسَيَعْلَمُ الْكُفَّرُ لِمَنْ عُقْبَى الدَّارِ

He knows what every person earns, and the disbelievers will know who gets the good end (final destination).

The Disbelievers plot, but the Believers gain the Good End

Allah says,

وَقَدْ مَكَرَ الَّذِينَ مِن قَبْلِهِمْ ...

And verily, those before them did devise plots,

> against their Messengers, they wanted to expel them from their land, but Allah devised plots against the disbelievers and gave the good end to those who fear Him.

Allah said in other **Ayat**,

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُواْ لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَـكِرِينَ

And (remember) when the disbelievers plotted against you to imprison you, or to kill you, or to get you out; they were plotting and Allah too was plotting; and Allah is the Best of those who plot. (8:30)

and,

وَمَكَرُواْ مَكْراً وَمَكَرْنَا مَكْراً وَهُمْ لاَ يَشْعُرُونَ

فَانظُرْ كَيْفَ كَانَ عَـقِبَةُ مَكْرِهِمْ أَنَّا دَمَّرْنَـهُمْ وَقَوْمَهُمْ أَجْمَعِينَ

So they plotted a plot, and We planned a plan, while they perceived not. Then see how was the end of their plot! Verily, We destroyed them and their nation, all together. (27:50,51)

... فَلِلّهِ الْمَكْرُ جَمِيعًا ...

but all planning is Allah's.

Allah said next,

... يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ ...

He knows what every person earns,

meaning, He alone knows all secrets and concealed thoughts and will reckon each person according to his work,

... وَسَيَعْلَمُ الْكُفَّارُ ...

and the **Kuffar** (disbeliever) will know ,

... لِمَنْ عُقْبَى الدَّارِ (٤٢)

who gets the good end.

who will earn the ultimate and final victory, they or the followers of the Messengers. Indeed, the followers of the Messengers will earn the good end in this life and the Hereafter, all thanks and praise is due to Allah.

وَيَقُولُ الَّذِينَ كَفَرُواْ لَسْتَ مُرْسَلاً

13:43 And those who disbelieved, say: "You are not a Messenger."

قُلْ كَفَى بِاللَّهِ شَهِيداً بَيْنِي وَبَيْنَكُمْ وَمَنْ عِندَهُ عِلْمُ الْكِتَـبِ

Say: "Sufficient as a witness between me and you is Allah and those too who have knowledge of the Scripture."

Allah and those who have Knowledge of the Scripture are Sufficient as Witness to the Message of the Prophet

Allah says,

وَيَقُولُ الَّذِينَ كَفَرُواْ ...

And those who disbelieved, say:

Allah says, the disbelievers reject you and say,

... لَسْتَ مُرْسَلاً ...

You are not a Messenger. (from Allah),

... قُلْ كَفَى بِاللّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ ...

Say: "Sufficient as a witness between me and you is Allah..."

meaning, say, `Allah is sufficient for me and He is the witness over me and you. He is witness that I (Muhammad) have conveyed the Message from

Him and over you, O rejecters, to the falsehood that you invent.'

Allah said,

... وَمَنْ عِندَهُ عِلْمُ الْكِتَابِ (٤٣)

and those too who have knowledge of the Scripture.

This refers to Abdullah bin Salam, according to Mujahid.

However, this opinion is not plausible, since this **Ayah** was revealed in Makkah and Abdullah bin Salam embraced Islam soon after the Prophet emigrated to Al-Madinah.

A more suitable explanation is that narrated by Al-Awfi from Ibn Abbas that;

this **Ayah** refers to Jews and Christians.

Qatadah said that;

among them are, Abdullah bin Salam, Salman (Al-Farisi) and Tamim Ad-Dari.

The correct view is that this **Ayah**, وَمَنْ عِندَهُ (and those too who have. ..),

refers to the scholars of the People of the Scriptures who find the description of Muhammad in their Books and the good news of his advent that were conveyed to them by their Prophets.

Allah said in other **Ayat**,

وَرَحْمَتِى وَسِعَتْ كُلَّ شَىْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَـوةَ وَالَّذِينَ هُم بِـَايَـتِنَا يُؤْمِنُونَ

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِىَّ الأُمِّىَّ الَّذِى يَجِدُونَهُ مَكْتُوبًا عِندَهُمْ فِى التَّوْرَاةِ وَالإِنجِيلِ

And My mercy embraces all things. That (mercy) I shall ordain for those who have **Taqwa**, and give **Zakah**; and those who believe in Our **Ayat**;

Those who follow the Messenger, the Prophet who can neither read nor write whom they find written with them in the **Tawrah** and the **Injil**). (7:156-157)

and,

أَوَلَمْ يَكُن لَّهُمْ ءَايَةً أَن يَعْلَمَهُ عُلَمَاءُ بَنِى إِسْرَءِيلَ

It is not a sign to them that the learned scholars of the Children of Israel knew it (as true). (26:197)

There are similar **Ayat** that affirm that the scholars of the Children of Israel know this fact from their divinely revealed Books.

This is the end of Surah **Ar-Ra'd**, and all praise is due to Allah and all favors are from Him.